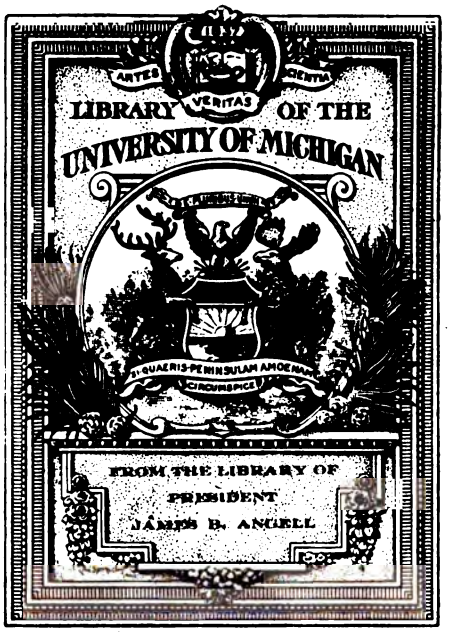
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THE

STUDENT'S COMMON-PLACE BOOK:

A CYCLOPEDIA OF ILLUSTRATION AND FACT,

TOPICALLY ARRANGED.

FOR THE USE OF STUDENTS IN EVERY DEPARTMENT OF ENGLISH LITERATURE.

INTERLEAVED FOR ADDITIONS.

VOLUME I.—ENGLISH LITERATURE.

With an Appendix, containing Hints on the Formation of a Student's Library, Etc., Etc.

BY HENRY J. FOX, D. D.,

PROFESSOR IN THE STATE UNIVERSITY OF SOUTH CAROLINA.

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PREFACE.

"Next to the originator of a good sentence, is the first quoter of it."—*Emerson.*

"When found, make a note of."—*Captain Cuttle.*

IN this volume the author gives the result of over thirty years of miscellaneous reading. It was his good fortune in young manhood, to purchase Todd's Index Rerum. It was found to be useful as a hint, but signally inadequate for the accomplishment of the purpose for which it was designed. A series of blotters and common-place books was adopted, and the accumulations at stated periods were analyzed and "posted-away" in the Index, after the manner of the merchant posting the aggregated items of his journal into his ledger day by day.

The greater part of the book is the result of actual and thorough reading. It is a record of notes taken with the book referred to in hand. In preparing it, however, for the press, the author has availed himself of published indexes to a limited extent. He would especially and gratefully acknowledge his indebtedness to Poole's Index to Periodical Literature, an invaluable work, now, unfortunately, out of print.

It is hardly possible to exaggerate the value of these regular literary accretions to the author, or to overestimate the value of the assistance they have been to him in all the duties connected with his professional life. What they have been to him he hopes they may prove to be to others.

The hive to which he has carried honey, some of it perchance discolored, is placed within the reach of all, so that they may not only eat its accumulated treasure, but add to its stores the more precious sweetness they themselves have gathered.

This volume is given to the public with the hope that it may prove to be a suggestion and a stimulus to all who contemplate entering any of the learned professions or who expect to earn their bread by labor in any of the now nu-

merous walks of literature. This volume makes no pretension to being exhaustive on any of the subjects treated; nor does it affect to embrace all that an Encyclopedia alone could be expected to cover. It does not by any means indicate even, all the author's reading. It is strictly limited to ENGLISH PROSE LITERATURE. To keep the volume within a reasonable compass, much that is unquestionably included in the word literature, had to be excluded. In Anecdote, Biography, Poetry, History, and Science, its references are very limited. If the present venture should prove a success, these subjects will be fully embraced in separate volumes.

The special design of the present issue is to indicate to the student the best method of storing and utilizing the reading of each passing day. It does not ask to be regarded as a treasure-house so well filled with precious things that there shall be no farther room, or need, for adding to its stores; it rather claims to be a bank of deposit, in which he will have the greater interest who has himself deposited the most. It will be found imperfect, and even valueless so long as it has for its only author the one whose name is on its title page. His industry must be supplemented by the larger and more discriminating labors of those into whose hands it may come. It is intended to invite and impel to a humble kind of authorship students of every age, and of every degree of intellectual culture. It furnishes to the industrious mental weaver, a quill on which a few threads of each distinct color of thought have been already wound, and to these suggestive strands the student will find it a comparatively easy task to add all of the same color that may pass under his eye in the reading of a life-time. Instead of throwing the precious things he may daily meet with, in his converse with books and men of thought, into some common receptacle, and thus accumulate a confused and confusing pile, out of which he can only rescue some dimly remembered, but much desired, gem by infinite toil, and after endless disappointments and perplexities; let him bring his daily gains to this carefully partitioned and distinctly labelled *repertoire* and then at memory's first bidding, he will be able to command, and give currency to the intellectual riches of the ages.

"Few and precious are the words which the lips of Wisdom utter: . . .
They be chance pearls, flung among the rocks by the sullen waters of Oblivion,
Which Diligence loveth to gather, and hang around the neck of memory."

HENRY J. FOX.

INTRODUCTION.

For out of the old fieldes, as men saithe,
Cometh al this new corne fro yere to yere,
And out of old bookes, in good faithe,
Cometh al this new science that men lere.

CHAUCER.

"BOOKS made out of books," have been held up to undeserved ridicule and contempt. "Germany is thronged (says Menzel) with multitudes who in want of any fixed employment, immediately begin to write books; thus reaping, as soon as possible, the fruits of what they have learned at the universities, and inundating the world with an immense number of crude and boyish works." However true this may be of German literature, there is a large class of English works so created, to which these scornful remarks cannot apply. Prominent among such may be named Southey's Common-Place Book, Disraeli's Curiosities of Literature, Cruden's Concordance of the Bible, the Concordances to Shakespeare, Milton, etc., Chambers' Cyclopædia of English Literature, Allibone's Dictionary of Quotations, De Fontaine's Cyclopædia of Dickens' Best Thoughts, and many other less pretentious but equally meritorious works.

An anonymous writer on the vanity and glory of literature, has said, with far more wisdom than can be found in the utterances of any German critic, that "the luxuriant foliage and huge forest growth of science and literature which now overshadow us, are themselves rooted in strata of decaying or decayed mind, and derive their nourishment from them; the very soil we turn is the loose *detritus* of thought, washed down to us through the long ages. In the world of intellect, as in the world of matter, though 'vanity' is written on all things, and oblivion awaits man and his achievements, yet it is also sublimely true, that in both alike death is itself the germ of life, and new forms of glory and beauty spring from the dust of desolation."

In 1864, Longman and Co. published, "Miscellaneous Remains from the Common-Place Book of Richard Whately, D.D., late Archbishop of Dublin." In the editing and issuing of this volume Miss Whately is said to have erected the best monument possible to her father's memory. It contains the rough-hewn thoughts of the archbishop, and a critic in the Saturday Review says, "it will take its place beside 'Guesses at Truth,' by the brothers Hare, to which work it has a close affinity." In any future re-editing of the work, however, the critic ventures to "request the omission of his poetry. It only fills twenty pages (says he) but it afflicts one much as one is afflicted by being shown, at Abbotsford, Sir Walter Scott's old coat and trowsers."

"Some books, (taking Thomas Fuller as our authority) are only to be read cursorily—to be tasted of; namely, first, voluminous books, the task of a man's life to read them over; secondly,

auxiliary books, only to be repaired to on occasions ; thirdly, such as are mere pieces of formality, so that if you look on them you look through them, and he that peeps through the casement of the index, sees as much as if he were in the house. But the laziness of these cannot be excused, who perfunctorily pass over authors of consequence and only trade in their tables of contents. These, like city eaters, having gotten the names of all country gentlemen, make silly people believe that they have long lived in those places where they never were, and flourished with skill in those authors they never seriously studied." Much may be said in favor of reading books topically, with pen in hand. The range should not be limited to narrow confines. The "man of one book," is too often the man of "one idea." There is a happy mean, and every man of common sense finds it.

The most distinguished men in literature have either made, or commended in others the making of, Common-Place Books. "I wish (says Dr. Johnson when writing to Richardson) you would add an *index rerum*, that when the reader recollects any incident he may easily find it, which at present he cannot do unless he knows in which volume it is told."

"Reading (says Allibone) is that art by which I am enabled to avail myself of the recorded wisdom of mankind." Horace Binney, in a letter to this most distinguished of all modern compilers says: "One may recollect generally that certain thoughts or facts are to be found in a certain book; but without a good index such a recollection may hardly be more available than that of the cabin-boy, who knew where the ship's tea-kettle was, because he saw it fall overboard; and unless he has good indexes he will never find it again." Disraeli, it is well known, keeps a huge common-place book, in which he jots down from day to day and from year to year, thoughts and expressions which arrest his glance, and from this source constantly draws sparks for the shining text of his discourse.* Wirt, in his recommendations to a student, said, be sure and have at command a *collectanea.*† He affirms that Mr. Jefferson was only sixteen years old when he began to keep regular files of newspapers, and to preserve every pamphlet whether speech or dissertation on any public subject, whether of politics, arts or science, which issued from the press. Southey had a long row of pigeon-holes in which he required his daughters to deposit the copies which they made of all the passages he marked in the course of his reading. This was the magazine to which he resorted for his appendices and wonderfully tesselated essays. A distinguished living novelist has openly acknowledged that he is indebted for most of his thrilling incidents, and his complicated plots, to the careful manner in which he has docketed the pleadings in criminal and civil suits, and even the details of police reports.

No common-place book, however, this, or any other, should be so used as to expose the user to a sarcasm like that with which old Sam Butler castigates the literary thief. These are his bitter words: "He believes it is invention enough to find out other men's wits; and whatsoever he lights upon, either in books or company, he makes bold with as his own. This he puts together so untowardly, that you may perceive that his own wits has the rickets by the swelling disproportion of the joints. . . . He is like an Italian thief who never robs but he murders to prevent discovery; so sure is he to cry down the man from whom he purloins, that his petty larceny of wit may pass unsuspected."

* Golden Age Am. Oratory.

† Life of Wirt, vol. ii, 356.

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☞ Where the references have not been frequent, the full title is given with the reference in the body of the work.

METHOD OF USING A

COMMON-PLACE BOOK.

"Multum legendum esse non muta."

1. When reading a book, mark what is specially striking or important by running a line down the margin. Then select out of the passage so marked, a key-word or sentence, and enter it in one of the blank pages of the appendix. Thus—

Life and Letters of Joseph Story. Associate Justice, Supreme Court, U. S. By his son Wm. W. Story. Boston: Little, Brown & Co. 1851. 2 vols

I Vol. p. 31.	Admiration of Dickens.
43.	College (key word) life.
57.	Renounces *Calvinism* (key word) for Unitarianism.
68.	Manner of *reading*.
75.	Advice to *students*, "Live like hermits, work like horses."
119.	Pored over black-letter folios, *common-placing and digesting*.
342.	Charge, setting forth the horrors of the *slave trade*.
441.	His statement of *Unitarian doctrine*.
511.	"*English literature* studied without the light of *classical learning*, loses half the charm of its statement and style."
514.	The election of the President may be the *overthrow of the republic*.
II. Vol. p. 12.	John Q. Adams criticises his use of "*inosculated*."
16.	Asks him to read *Plato's Republic*.

If the book read is your own, all that needs to be transcribed to your blank leaves is the key-word or sentence, giving with it volume and page. Thus—

174. CALVINISM.—Renounced by Story. Life I. 57.
211. CLASSICS.—Knowledge of, essential to the study of English literature. Story's Life I. 511.

Transcribe at your earliest convenience. If possible have stated times for so doing. Any great accumulation of work of this kind may become a temptation to an abandonment of the plan, and thus involve irreparable loss.

2. If the book you are reading is not your own, then take a card, or what is better, a long narrow strip of stiff writing paper, which you can use as a book mark, and as you read make a note of the pages containing matter of special interest. After reading the book through, go back to the pages of which you have kept a record, and enter in your

common-place book fully or briefly, as you may choose, the passage you may deem worthy of being so preserved. Thus—

360. EUPHEMISMS.—"An indirect and allusive way of speaking of anything which, for any reason, it is thought improper or disagreeable to name in a straightforward way." Liv. Age. lxxiv. 215. . . . "strange to say, no more frequent or offensive examples are to be found than in the writings of Washington." Ib. 217. "If any thing should happen" euphemism for death. "That esculent which has recently failed" for potatoes. Several other good illustrations. Ib.

It will save the student an infinite amount of labor, to learn, and use in his common-place book, some approved system of stenography, or tachygraphy. The system introduced by David Philip Lindsley, and elucidated in the Note-Taker published by Otis Clapp and Son, Boston, stands in the front rank.

RULES FOR GOOD WRITING, FROM AUTHOR OF "FRIENDS IN COUNCIL."

1. Let the subject be one that you really care about.
2. Never throw away an adjective. Never use one that does not add to the meaning of the noun.
3. Take care that your relatives clearly and distinctly relate to your antecedents. In seven cases out of ten, obscurity is the result of a violation of this rule.
4. Do not fear repetition.
5. Avoid parentheses.
6. Do not attempt to abbreviate, or suppose that general statements will be understood by your reader.
7. Try to master what is the idea of a sentence, how it should be a thing of a certain completeness in itself.
8. Attend to method. Exhaust each subject by itself.
9. Let your choice of words, your length of sentences, and all the delicacies of writing be adapted to the subject.
10. While you are writing do not think of these or any rules.

The substance of Bishop Potter's "CAUTIONS AND COUNSELS," *from his Hand-book for Readers and Students.*

1. Always have some useful and pleasant book ready to take up in "odd ends" of time.
2. Be not alarmed because so many books are recommended.
3. Do not attempt to read too much or fast.
4. Do not be so enslaved by any system or course of study, as to think it may not be altered.
5. Beware on the other hand, of frequent changes in your plan of study.
6. Read always the least and most recent book on the subject you wish to investigate.
7. Study subjects rather than books.
8. Seek opportunities to write and converse on subjects about which you read.
9. Refer what you read to the general head under which it belongs; if a fact to the principle involved; if a principle to the facts which follow.
10. Try to use your knowledge in practice.
11. Keep your knowledge by reviewing it as much as you can.
12. Dare to be ignorant of many things.

WHITAKER'S THREE RULES.

1. Study, chiefly, standing or walking.
2. Never study at a window.
3. Never go to bed with cold feet.

DR. BETHUNE'S RULE.

Never read, much less attempt to speak, in tight boots.

ABREVIATIONS.

PERIODICALS.

Am. Bib. Rep.	American Biblical Repository	New York.
Am. Eclec.	American Eclectic	"
Anal. Mag.	Analectic Magazine	Philadelphia.
At. Mag.	Atlantic Monthly. A Magazine, etc.	Boston.
Bib. Sac.	Bibliotheca Sacra	Andover.
Blackw. Mag.	Blackwood's Magazine	Edinburgh.
Brit. For. Rev.	British and Foreign Review	London.
Brit. Quar. Rev.	British Quarterly Review	"
Chris. Ex.	Christian Examiner	Boston.
Chris. Month. Spec.	Christian Monthly Spectator	New Haven.
Chris. Rev.	Christian Review	Boston.
De Bow's Rev.	De Bow's Commercial Review	New Orleans.
Dem. Rev.	Democratic Review	New York.
Dub. Uni. Mag.	Dublin University Magazine	Dublin.
Eclec. Rev. 4th. s.	Eclectic Review 4th Series	London.
Ed. Rev.	Edinburgh Review	"
For. Rev.	Foreign Review	"
Fras. Mag.	Fraser's Magazine	"
Harps. Mag.	Harper's New Monthly Magazine	New York.
Hunt's Mag.	Hunt's Merchant's Magazine	"
Inter. Review.	International Review	"
Jour. Sci.	Journal of Science	New Haven.
Knick. Mag.	Knickerbocker Magazine	New York.
Liv. Age.	Littell's Living Age	Boston.
Meth. Quar. Rev.	Methodist Quarterly Review	New York.
Mus. For. Lit.	Museum of Foreign Literature	Philadelphia.
Nat. Mag.	National Magazine	New York.
N. A. Rev.	North American Review	Boston.
N. Brit. Rev.	North British Review	London.
N. E. Mag.	New England Magazine	Boston.
N. Eng.	New Englander	New Haven
News. Parag.	Newspaper Paragraph	
Niles's Reg.	Niles's Register	Baltimore.
Princ. Rev.	Princeton Review	Princeton.
Quar. Rev.	London Quarterly Review	London.
Retros. Rev.	Retrospective Review	"
Scrib. Mag.	Scribner's Monthly Illustrated Magaizne	New York.
Westm. Rev.	Westminster Review	London.

Quotations, and references to weekly and other periodicals given in full in the body of the work.

THE STUDENT'S COMMON-PLACE BOOK.

A.

1. **ABBREVIATION.**—Hudson, in his Lectures on Shakespeare, says: "I agree with old Montaigne, that every abridgment of a good work is foolish. For a genuine literary work is not a collection of wheat and chaff, to be winnowed before it is fit for use, but a living tree, covered with leaves and buds and blossoms; cut it up for its beauties, and all is but chips:" Addison's Wks., vol. ii, 498.

2. **ABILITIES.**—Misdirected—"Sadly, sadly, the sun rose; it rose upon no sadder sight than the man of good abilities and good emotions, incapable of their directed exercise, incapable of his own help and his own happiness, sensible of the blight on him, and resigning himself to let it eat him away:" Tale of Two Cities (Dickens), chap. 5.—Reward of: Johns. Wks., ii, 300.—Merit of natural: Hume's Wks., ii, 398, 406.

3. **ABNEGATION.**—Monastic—". . . . an introverted, self-involved, and necessarily morbid religion, which, professedly aiming at the annihilation of self is too much occupied with self to attain to the perfect realization of that glorious idea."—Liv. Age, vol. lxxxi, 199.

4. **ABOLITION.**—Martineau on: Westm. Rev., xxxii, i.—Versus Christianity: Niles' Reg., xlix, 245.—-ism a conspiracy: Dem. Rev., 4th s., viii, 154; Liv. Age, xxxi, 90.—Political: Am. Whig Rev., ii, 3.

5. **ABRIDGMENTS.**—Of books: Johns. Wks., xi, 34; Golds. Wks., i, 547.

6. **ABSENCE.**—A destroyer of friendship: Johns. Wks., v. 89.—Called death: Ad. Wks., iii, 547.

7. **ABSOLUTION.**—Doctrine of: Liv. Age, xiv, 359; ib., xcii, 771; Trench on Words, 229; Boling. Wks., iii, 417.

8. **ABSOLUTISM.**—"Absolutism may thrive without a God, for it needs only slaves. Republicanism cannot exist without a God, for it must have citizens. And what is it that makes citizens? Two things—the sentiment of their rights, and the sentiment of their duties as a republican people. Where are your rights, if you have not a common Father in Heaven? Where are your duties, if you have not a judge between your brothers and you? Republicanism draws you in both these ways to God." Lamartine's Atheism, 57; Ed. Rev., xli, 287; Montg. Wks., 229.

9. **ABSTRACTION.**—Coleridge, going down the Strand, struck out as though he was swimming, and hit a gentleman's pocket. The gentleman exclaimed, "What, so young, and so wicked!" "I am not a pickpocket," said Coleridge; "I thought I was Leander swimming the Hellespont." The gentleman was struck with the answer, and subscribed to a library for him, so that for the future he had his fill of books: Liv. Age, lxxxviii, 84; Hume's Wks., i, 37, 56; iv, 10, 182; Boling. Wks., iv, 404—Not the true method of philosophy: Schlegel's Phil. of Life, 362.

10. **ABSURDITIES.**—Lacon, ii, 119.—Public: Swift's Wks., x, 303.—Irish: Ib., ix, 390.—Not peculiar to ancient mythology: Hume's Wks., iv, 481.—Defined: Hobs. Wks., iii, 32.—No animal subject to, but man: Ib., 33, *et seq.*

11. **ABUSE.**—Of rank: Fras. Mag., xxxiv, 159.

12. **ACADEMICAL education.**—Defects of: Chris. Month. Spec. ix, 578.—Its usefulness: Hall's Wks., iv, 411.—No impediment to piety: Ib., 412.—In England: Ed. Rev., xliii, 315.—Honors: Lacon, 80.—Errors: Month. Rev., lxxxv, 33; Boling. Wks., iv, 178.

13. **ACADEMY.**—Origin of term: Anthon's Clas'l Dic., 14.—French: Lit. of Eu., iii, 644.—Italian: Goldsmith's Wks., i, 3.—French: Science Lang., 27.—In New England: Am. Qu. Rev., ii, 231; iii, 288.—For wits: Swift's Wks., ii, 58; Eng. Past and Pres., 67.—Philosophy of the: Hume's Wks., iv, 50, 175; Hobs. Wks. iii, 667; iv, 388; vi, 98.

14. **ACCOMPLISHMENTS.**—Neglect of: Friends in Council, i, 287.

15. **ACCURACY.**—Collegian's Guide, 98; Friends in Council, i, 206.

16. **ACCUSATIONS.**—"Two contradictory accusations are always the most satisfactory; they indicate that you deserve neither the one nor the other." Preacher and King, 223.

17. **ACQUIREMENTS.**—Recondite: Lacon, ii, 53.

18. **ACTION.**—Oratorical: Johns. Wks., ix. 97; ib., v. 367.—Shakespeare on: Hamlet, act iii, s, 2; Ad. Wks., iii, 92, 165, 166; iv, 413; Friends in Council, ii, 150.—In public speaking: Swift's Wks., v, 151.—More prevalent than argument: Ib., 161.

19. **ACTIVITY.**—"One of the highest benefactions of which I can conceive in the better world which we hope for would be the privilege, the power of incessant, never-wearying, glorious activity. No stupor of disease, no sluggishness of overwrought brain, no heavy head or fainting heart, but action, travel, growth, increasing knowledge, expanding visions of God amid the bright and boundless spheres that roll around us. No soft,

bland region I see above, lulled to repose, curtained with noiseless clouds and basking beneath the tranquil sky—that heaven of the Hindoo, of the Turk, aye, of our Christian childhood, too, is giving place to manlier and maturer thought of ever-unfolding life and joy." Dewey on the Problem of Human Destiny, 166.—Law of: Man Primeval, (Harris,) 208.

20. ACTORS.—Cy. Anec., 6.—Denied baptism: Bingham's Wks., iii, 487, 493; Knic. Mag., vi, 216, 347, 464, 541; Am. Whig. Rev., vi, 519; Blackw. Mag., viii, 508; Knick. Mag., xviii, 207.—Anecdotes of: Fras. Mag., xxiv, 179.—Actresses, early English: Fras. Mag., xxxi, 673.—Duty of: Yr. Bk., i, 1243.—Chief perfection of: Tatler, No. 167; Hobs. Wks., iii, 148, *et seq.*

21. ADAPTABILITY.—"Gentlemen of the free and easy sort, who plume themselves on being acquainted with a thing or two, and being usually equal to the time-of-day, express the wide range of their capacity for adventure, by observing that they are good for anything from pitch-and-toss to manslaughter; between which opposite extremes, no doubt, there lies a tolerably wide and comprehensive range of subjects. Without venturing for Scrooge quite as hardily as this, I don't mind calling on you to believe that he was ready for a good broad field of strange appearances, and that nothing between a baby and a rhinoceros would have astonished him very much." Dickens' Chris. Carol, Stave 3.

22. ADAPTATION.—Of external world to culture: Princ. Rev., xiii, 280.

23. ADDISONIAN termination.—Graceful: Ad. Wks., ii. 416.

24. ADDRESS.—Washington's farewell, written by Hamilton from Washington's notes: Liv. Age, lxx, 553.

25. ADULTERY.—Milt. Wks., ii, 18, 239, 244; Cy. Anec., 246; Golds. Wks., ii, 70; Montaigne's Wks., 427; Pepy's Diary, i, 268, iii, 208, 209.—How punished: Bingham's Wks., vi, 228, 231.—Marrying an adulteress: Ib., vii, 303, 305.—Adulterer not to be ordained: Ib., i, 471, 472; ii, 110; vi, 427.—Speech of Mr. Phillips in a case of: Pamphleteer, Lon., 1813–28, vii, 87—Adulterine bastardy, law of: Quar. Rev., lix, 48.—How punished by primitive christians: Spect. No. 579.

26. ADVENT second.—No more strange than the first: Liv. Age, lxxiv, 554.

27. ADVENTURES.—In the moon: Friends in Council, ii, 150.

28. ADVERSARIES.—Illustrious—the advantage of contending with: Johns. Wks., ix, 200.

29. ADVERSITY.—Johns. Wks., iv. 58.—Post of honor: Ad. Wks., iii, 129; Lacon, 19.—No evil: Spec., ix, 237.—Better than prosperity: Bur. Anat. Mel., ii, 49.

30. ADVERTISEMENTS.—Curious: Yr. Bk., iv, 726, 730, 880, 1047, 1096, 1381.—System of: Ed. Rev., lxxvii.—Duties on: Liv. Age, xxxi, 27.—Of The Times: Liv. Age, v, 486.—Singular: Yr. Bk., iii, 222, 511, 616, 722.—Specimens of: Tatler, No. 224, 228.—Art of: World, No. 40.—Criticism on: Mirror, No. 80.

31. ADVICE.—Good: Johns. Wks., iii, 97, 99; iv, 90.—None too great for: Wks. ii, 296.—Asking and giving: Ib., iii, 494.—Why received with reluctance: Ib., iv, 31; Lacon, 190, 316.—"When Apelles took his stand behind his picture, he was a wise man; and he was a wise man too, when he altered his shoe on the hint of the cobbler; the cobbler in his place, was to be heard." Cecil's Remains, 93.—To a painter: Pepy's Diary, ii, 72, 243, 244, 282.—To a son: Yr. Bk., iv, 1195.—On public conduct: Ib., 1170.—On the edge of the grave: Ib., 1100.—How to give and take: Ib., 192.—General: Ib., 1612.—When sure of a hearing: Helps on Organization of Daily Life, 51.—To the catechist: Pastoral Theology (Vinet,) 232.—General, on conduct of souls: Ib., 272.—From a lady: Ib., Blackw. Mag. v, 416.—To young people: iii, 104.—How to be given: Spec. No. 385; ib., 312, 475; Ramb. No. 87, No. 155, No. 40.—To a young lawyer: Story's Life and Letters, ii. 88.

32. ÆSTHETIC culture: Am. Bib. Rev. 3d s. iii, 524; Brit. and For. Rev. xiii, 1; Knick. Mag., xxiv, 103; Brit. and For. Rev., xiv, 512.

33. AFFABILITY.—Johns. Wks., iv, 2.

34. AFFECTION.—"All things may be elevated by affection, as the spikenard of Mary, and in the Song of Solomon, the myrrh upon the handles of the lock." Beauties of Ruskin, 406; Chris. Rev., vi, 492; Montaigne Wks., 209.—Subtlety of: Dickens' Dav. Copperfield, chap. 42; Am. Bib. Rev., 3d s. ii, 445; Friends in Council, i, 44.—Wounded: Dickens' Barn. Rudge, chap. 68—Natural: Dickens' Nich. Nick., chap. 46.—Cy. Anec., 7, 8, 9, 10, 11, 12, 241, 273, 287, 436.—Want of: Liv. Age, xvii, 553.—Doctrine of: Am. Bib. Reps. 3 s. ii, 445.—Immortality of: Chris. Ex., viii, 115.—Bur. Anat. Mel. i, 33, 45.

35. AFFECTATION.—Johns. Wks., i, 31, 133, 134; ib., iv, 228; Fras. Mag., xiv, 440.—Described: Spec. No. 460.—Origin of: Ib., 38.—Various ways of showing: Ib., 515, 38.—Misfortune of: Ib., 404.—Greater enemy than small-pox: Ib., 35.—Deforms beauty: Ib., 38.—Cure for: Ib., 48.—Of vice: Ib., 318.—Differs from hypocrisy: Rambler, No. 80; ib., 179.—Fantastic madness: Hobs. Wks., ii, 58.

36. AFFLICTIONS.—Our power to endure: Liv. Age, xi, 101.—Necessity of: Ib., xii, 584.—Why we fear them: Ib., xii, 590.—Grand result of: Reid's Eng. His, 371.—Reasonableness of: Baxter's Saints Rest, 243.—Consolation in: Cecil's Remains, 285.—God's whet-stones to put a new edge upon old principles: Liv. Age, xlv, 326.—Imaginary: Ad. Wks. ii, 100.—Remedies for: Ib., iii, 5.—Not judgments: Ib., iii, 508; Cy. Anec., 13, 14, 50, 66, 190, 192, 348.—Comfort in: Dickens' Barn. Rudge, chap. 47.—Universality of: Hall's Wks. v, 262, 265, 269, 271, 411.—Need of: Ib., vi, 154.—How contemplated: i, 328, 332.—Resources in: Boling. Wks., i, 181.

37. AGE.—Old: Foster's Essays, 72.—Emerson on: Liv. Age, xciii, 590.—Characteristics of: Ib., xlix, 98.—How to attain: Ib., lxxiii, 623.—Probabilities of: Ib., xcvi, 515.—Peculiarities of: Liv. Age, xxiii, 483.—Philosophy of: Liv. Age, xxviii, 175; ib., liii, 193.—"The glory of a building is not in its stones or its gold, but its age." Beauties of Ruskin, 143.—Age and Lore: Lacon, ii, 259.—Reverence for: Cy. Anec., 16.—Temptations of: Ib., 178.—Present: N. H. Rev., lxiv, 273; Am. Bib. Rep. 2d s., iii, 147; Goldsmith's Wks., ii, 297.—Shaks. Hy. iv, p. 2, act, 1, s. 2; Yr. Bk., iv, 187.—Ages, middle: Beauties of Ruskin, 398.—Present, folly of decrying: Chris. Rev., ii, 1.—Signs and prospects of present: O. Dewey, Chris. Ex. xxxvi, 1.—Spirit of: Knick. Mag., viii, 187; Amer. Whig Rev., vi, 84; Fras. Mag., xxiv, 1.—Reason for not reckoning: Yr. Bk. iii, 352; Tatler, No. 45; Spec. No. 153; Guardn, No. 25; Spec., No. 260, 336, 6; Tatler, No. 46; Mirror, No. 90.—Softening effects of: Aut. Break. Tab., 91.—Beginning of: Ib., 174.—Of enlistment: Ib., 174.—Effect on insults: Ib., 177.—Golden, a fiction: Hume Wks., ii,

264; iv, 259.—Reverence for: Hobs. Wks., iii, 712; iv, 456.—Vindicated: Ib., 456.—Characteristics of the present: Schlegel's Phil. of Life, 165, 470.—Spirit of the present: Ib., 420.—Four ages of the world: Chips Ger. W. Shop, i, 149, 151.—Grecians believed in five: Ib., 151.—Mythical: Ib., ii, 330.

38. AGRICULTURE.—Pursuit of, unfavorable to morals: Liv. Age, xx, 531.—Priesthood of: Liebers' Gt. Events, 40; Lacon, 270.—Why depressed: Hall's Wks., iii, 195; Pepy's Diary, iii, 103; Am. Qu. Rev., xxi, i; Blackw. Mag., xlvi, 733; ib. xix, 287; Liv. Age, iv, 675.—How regarded by Washington: Dan. Web. Wks., i, 228.—Improvement of in sixteenth century: Taine's Eng. Lit., i, 146.—In nineteenth: Ib., ii, 224, 326, *seq.*

39. AIMS.—Noble: Beau. Rus., 403.

40. AIR.—Pure, the breath of life: Liv. Age, lxxiii. 142; Hobs. Wks., i, 420, *et seq.*

41. ALCHEMY.—And chemistry: Yr. Bk., iv, 189; ib. 32, 141, 229; Fras. Mag., xix, 446; ib., iii, 321; Qu. Rev., xxvi, 180; Eclec. Mag., xxii, 106.

42. ALCOHOLIC DRINKS.—Do not create power: Liv. Age., xliii, 285.—Adulteration of: De Bow's Rev., xiii, 397.—Traffic in: Chris. Ex., xiv, 24.—Use of: Chris. Ex., ix, 236.—Physiological influence of: Liv. Age, cxxvii, 259.

43. ALGEBRA.—Of the Hindus: Ed. Rev., xxi. 364; xxix, 141; Lit. of Europe: i, 628; ib., iv, 16; ib., ii, 443, 450; Meth. Qu. Rev., v, 25; Hobs. Wks., i, 316 vii, 68.

44. ALLEGORY.—Origin of: Christian Examin. xxi, 158.—Of virtue and pleasure: Ad. Wks., ii, 27.—Of luxury and avarice: Ib., 334.—Wit: Ib., 363.—Rules of: Ib. iv, 273.—Solomon's choice: Ib. iv, 213.—Profitable: Ad. Wks., ii, 103.—The effect of: Ib., iii, 428.—South tells us "that the grossest, the most ignorant and illiterate country people, were of all men, the fondest of high-flown metaphors and allegories, *attended and set off with scraps of Greek and Latin*, though not able even to read so much of the latter as might save their necks on occasion." Reason and Faith, (Rodgers) 227.—None in the Bible: Might and Mirth of Lit. 522.—Interpretations: Bri. Qu. Rev., ii, 175; Tatler, Nos. 146, 97; Spec. Nos. 421, 501, 55.—Natural to polytheism: Hume's Wks., iv, 458.—Of Love and Hymen: iv, 526.—Virtue and vice: Ib., 520; Boling. Wks., 240, 251, 259, 462.

45. ALLITERATION.—Liv. Age, lxxiii, 371; ib., lix, 390, ib., lxxix, 42.—In advertisements: Yr. Bk., iv, 1096; Connoisseur, No. 83.

46. ALLUSIONS.—A great art: Ad. Wks., iii, 428.—Injudicious: Ib., iv, 208.—Unintelligible: Ib., iv, 219. "It is indeed singular how the popular and even the uneducated ear responds to classic touches. Sargent S. Prentiss used to say, in stumping Mississippi, that he found the most unlettered throng beyond the Mississippi River, would thrill and thrill again to scholarly allusions; and when everything else failed to stimulate and sustain his audience's attention he said: 'The shirt Nessus' and the 'Labors of Hercules' would always do the business." Golden Age of Am. Oratory (Parker) Boston, 1857, 196.—A great art: Spec., No. 421.

47. ALMANACS.—The first 1457: Lit. of Eur. i, 212.—Makers of: Yr. Bk., iv, 117.—Their absurdities: Ib., 1364; Fras. Mag., xxiii, 101.—Oldest: Eclec. Mag., ix, 203; Dub. Uni. Mag., xxviii, 187.—Chronological errors in: Yr. Bk., i, 1429, 1471.—Oxford: Tatler, No. 39.—Philip Freneau, maker of: Cy. Am. Lit. i, 343.—American: Ib., i, 665; ii, 166.—New Eng: Ib., i, 302.—Poor Richard's: ib., 108.—Swift's Wks., v, 54.

48. ALMS.—"You know that to give alms is nothing unless you give thought also, and that therefore it is written: 'Blessed is he that *considereth* the poor,' not blessed is he that *feedeth* the poor. And you know that a little thought and a little kindness are often worth more than a great deal of money." Beauties of Ruskin, 418; Ad. Wks., iv, 79.—To be given in church: Bingham's Wks., iv, 344, 345.—Houses, old: Yr. Bk., iv, 596; Trench on Words, 147.—Wages of idleness: Spec. No. 232.

49. ALPHABETIC writing.—Origin of: Dub. Uni. Mag., viii, 623.—Chinese: Chips Ger. W. Shop, i, 290, 294.—Greek: Ib., ii, 294.—Sanskrit: ib., i, 291.

50. ALPHABETS.—Ed. Review, xxxi, 368.—Study of: Dickens' Scenes, Chapter 2.—Origin of: Science of Lang., 88.—Physiological: Ib., 106.—Of nature: Ib., 164, 166.—The common, of Lepsius: Ib., 168.—Of Sir Wm. Jones: Ib., 171.—Rich: Ib., 175.—Imperfect articulation of: Ib., 181.—Number of permutations: Ib., 86, 300.—Poor: Ib., 176.—Significancy of: N. A. Rev., lxviii, 160.—Origin of: Dub. Uni. Mag., viii, 623; ib., xvi, 130.—Petition of all the letters: World, No. 180.—Psychological: Schl's Phil. of Life, 464.

51. AMBIGUITY.—Ad. Wks., iv, 228.—In descriptions of men: Alford Eng. 239.

52. AMBITION.—Its folly: Liv. Age, xix, 566. "Who doubt that Cæsar was ambitious. . . The important point is to know whether it was legitimate or not, and if it were exercised for the salvation or the ruin of the Roman world." Nap. Lf. of Cæsar, I. 409; Johns. Wks., ix. 17; ib., ii, 97, 420, 421; ib., v, 90; ib., i, 274; Lacon 37, 148.—Age of men most addicted to: Ad. Wks., ii, 75.—Most men subject to: Ib., iii, 98.—Use of: Ib., iii, 99.—Why implanted: Ib., iii, 156.—Produces vanity: Ib., iii, 158.—Destroys happiness: ib., iii, 162; ib., iii, 537; Cy. Anec., 18, 333. "When the chroniclers of ancient Mexico show together the palaces of the Montezumas, and piles of skulls, ghastly relics of human sacrifices, we learn in connection with the royal magnificence of the Aztec sovereigns their horrible cruelty. When by the side of the column Vendome, there rises in the historian's eye the pyramids of bones which remained for twenty years to mark the massacre of Jaffa, we learn both the glory of Napoleon's arms and his devouring ambition." Liv. Age, lxx, 527; Life Christmass Evan's, 303.—Its pleasures unreal and imaginary: Hall's Wks., vi, 184; Trench on Words, 212; Blackw. Mag., l, 432.—Various kinds: Spect. No. 570, 255, 219, 224, 570, 613, 624; Hobs. Wks., ii, 160; iii, 44, 80, 89, 162, 169, 285, 338; ii, 164, 175; Boling. Wks., iii, 302; Bur. Anat. Mel, i, 150, 164; ii, 500, 405.

53. AMERICA.—Sydney Smith on: Ed. Rev., xxxiii, 69; ib. xlix, 473; Blackw. Mag., xxxiv, 285, 548.—And church establishments: Fras. Mag., xii, 464, 575.—Her detractors: Ed. Rev., lv, 479.—And England: Am. Qu. Rev., xv, 240; Blackw. Mag., xvi, 474; Ed. Rev., xxxiii. 395.—Resources of: Ed. Month. Rev., i, 435.—And Europe compared: Web. Wks., iii, 192.

54. AMERICAN authors.—Liv. Age., xxxviii, 127, 481, 801; ib., xxxvii, 105, 489.—Authorship: Ib., xxxix, 100, 417, 650.—Geologists: Ib., ii, 549.—Literature: Ib., cxiii, 850; ib., cxiv, 400; ib., cviii, 67.—Nomenclature: Ib. lv. 139.—Poets: Ib., cxiii, 170.—Poetry:

Ib., cxiii, 170.—Poetry: Ib., xvii, 435; ib., cxiv, 167.—Books: Blackw. Mag., xviii, 306, N. A. Rev., lv, 372. Literature: N. A. Rev., i, 307; Ed. Rev., l, 125; For. Qu. Rev., xxi, 316; N. A. Rev., xiii, 478; Knick. Mag., ii, 161; Eclec. Mag., xiv, 532; Dub. Uni. Mag., xxxv, 461; Dem. Rev., xxii, 207.—Morals: O. Dewey, Chris. Ex. xxxvi, 250.—Scholarship: Knick. Mag., xxviii, 1.—Society: Ib., ix, 163.—Traditions: Fras. Mag., ii, 321; iv, 96, v, 275.—Union, philosophy of: Dem. Rev., xxviii, 15.—Not as strong as love: Swift's Wks., xi, 293.—Government, elements of: Web. Wks., i, 103.—General theory of: Ib., vi, 537.—Labor to be protected: Ib., i, 283.—And European contrasted: Ib., ii, 24, 175, 467.—Legislation: Ib., vi, 221.—People: Ib., i, 73. iii, 76, vi, 224.—Policy: Ib., iii, 96.—Power: Ib., iii, 134.—Revolution, its purpose: Ib., iii, 16.—Its effect: Ib. 490.

55. AMERICANISMS. — Liv. Age, cxiv, 446.—Dictionary of: Ib., xx, 79; Anal. Mag., iii, 404; N. Am. Rev., lxix, 94; Liv. Age, xx, 79; Alford's Eng. 6.

56. AMERICANS.—The men who first asserted that lightning was but electricity, and heat a mode of motion, were Americans—Franklin and Rumford: Tyndall on Correlation of Forces, Introduction.—Native, believe all creatures have souls: Addison's Wks., ii, 297. "To South and North alike the land will be open, and while the Dane, eaten out of home, may find in Maine a climate as rough, and manners as kindly as his own, the Italian, unable to prosper, may grow Lacrima Christi on the slopes of Virginia, or renew the myrtles of Sicily by the blue waters of the Gulf of Mexico. There is room for all and to spare, and when the tale is complete, and Americans outnumber every white race, there will stretch before them other territories to possess, lands more vast, mountains more various, plains more rich, rivers still broader, cultivations and possibilities of social life yet more multiform and great, for they may cross the Isthmus, fix a capital greater than Rome, at a spot where the President can look from the White House upon two oceans, and stretch away, pressing on in innumerable hordes, over the glorious wilderness of Brazil, and the rich alluvium of the Amazon, mine the Andes, and fill those wonderful plateaus where, as in Bogota, the apple and the pine-apple grow side by side, and so spread slowly down away to the Antarctic zone. The half of the earth will then be American, and the curse of divided language done away with, and the human race, rid at last of physical misery, of war, of inequality, and of the paralysis of power produced by fears of each other, may commence a career as new as that which began when man first instituted marriage, and discovered fire."—Living Age, lxxxix, 488.—"Englishmen reinforced": Aut. Break. Tab., 278.—Domestic manners of: Blackwood's Mag., xxxi, 829.

57. AMNESTY.—Johns. Wks., xii, 224.

58. AMUSEMENTS.—Versus gambling: Liv. Age, xciv, 320.—Men will have them: Liv. Age, xcv, 650.—Ecce Deus, 145; Johns. Wks., iii, 113; Chris. Ex., viii, 201; Chris. Rev., xlv, 157; N. Eng., ix, 345.—Necessary: Ad. Wks., ii, 414; Trench on Words, 219; Spect., No. 93.

59. ANACHRONISMS. — Liv. Age, xci, 455; Dub. Univ. Mag., xi, 701.—In tragedy of Œdipus. Ad. Wks., ii, 311.

60. ANAGRAMS.—Ad. Wks., ii, 349; ib., 363.

61. ANALYSIS. — Trench on Words, 200.—Method of: Hobs. Wks., i, 66, 309, *et seq.*; vii, 188.

62. ANALYST, THE.—"has taken his balance, his measuring yard, his pound of food, and his *man*, and traced the material of support through the organs of the recipient, with all its successive changes, to its resolution into the elements of the earth or atmosphere, calling every organ to an account for its share in exact decimals, as a manufacturer might trace a ball of cotton through the hands of his various operatives."—O. W. Holmes. Currents and Counter-currents, 288.

63. ANALOGY.—Philosophical: Jour. Sci., 2d s., v, 33, 328; Lacon, 328.—Places man at the head of creation: Man Primeval, (Harris,) 314.—Eng. Past and Pres., 56; Hume's Wks., i, 190; iv, 121, 267, 393; Hobs. Wks., i, 146, 156; Boling. Wks., iv, 461, 469, 474.

64. ANATHEMA maranatha. — Stackhouse's Notes, 954.—The greater excommunication: Bingham's Wks., v, 461, 491, 494.

65. ANCESTRY.—Satire on the pride of: Dickens' Martin Chuzzlewit, chapter 1., Ad. Wks., iv, 244. Cy. Anec., 19. "The old nobles . . . decreed that no individual should be presented at Versailles, unless he could prove four hundred years of gentility. With what feelings, at once ludicrous and melancholy does one read in Chateaubriand's *Memoires*, that just on the eve of the revolution, he had to send his pedigree for examination to an official before being permitted to hunt with the king!"—Living Age, xxxix, 6.—Remote and doubtful: Dickens' Hard Times, chap. 7.—Venerated: Spec. No. 612.—Respect for: Webs. Wks., i, 6.

66. ANCIENT authors.—Reading of, dangerous: Ad. Wks., v, 85.—Classics: Liv. Age, cxxiv, 104.—Amer. Qu. Rev., xxx, 335; Ed. Rev., xxxix, 346.—Vegetation: Jour. Scie., xxxix, 315.—Method of inquiry: Cor. and Cons. of Forces, 317.

67. ANCIENTS.—Excel in genius: Ad. Wks., iii 147; Lacon, 490.—Their advantages: Ib., v, 214, 217 219, 221, 222, 223, 224, 225, 226; Year Book, iv, 42.—Mode of writing: Ib., iii, 196.—Superiority of their music: Ib., iii, 202.—Casualties among: Ib., iii, 574.—In what they excel: Spec., Nos. 61, 249, 358.—Philosophic aims of: Cor. and Cons. of Forces, 13.—Their mode of explaining phenomena: Ib., 103.

68. ANECDOTES.—First English Collection: Yr. Bk., iv, 508.

69. ANGELS.—Present state: Wat. Ins., i, 420.—Nature, power, duties: Liv. Age, v, 415.—Visits: Liv. Age, lxxxiv, 291; ib., 247.—Ministration of: Liv. Age, xviii, 383; ib., xlii, 543.—Of Asian churches: Milton's Wks., i, 226; Hall's Wks., v, 47.—Of churches: Bingham's Wks., i, 79.—No worship of in ancient church: Ib., iv, 141.—Singing: Yr. Bk., iv, 228.—Guardian: Yr. Bk., i, 1326.—Orders of: Ib., 1329.—Their ideas of mankind: Spect., No. 610.—Employments of: Ib., No. 237.

70. ANGER. — Watson's Exposition, 63.—Like poison: Ad. Wks. v, 26.—"There is no worse anger than that which comes on gradually, which is not directed toward any fixed object, and which one allows to be partially or entirely kindled by a person interested in exciting it." Preacher and King, 95.—Christ did not restrain his: Ecce Homo, 297.—Johnson's Wks., ii, 66, 72 South, C. P. Bk., iv, 625; Montg. Wks., 27, 356; Lacon, 35, 240; Cyclopædia Anec., 20, 21, 254; Milton' Wks., i, 186.—Defined: Guardian, No. 129.—Ill con sequences of: Tatler, No. 172; Spect., No. 438; Aris

totle's Rhet., 183, 188; Hobs. Wks., i, 410; iii, 8, 43; iv, 42; iii, 284; iv, 272.—Causes melancholy: Bur. Anat. Mel., i, 152.

71. ANGLO-SAXON.—Race: Friends in Counc., i, 60, 179; ib., ii, 189; Cy. Anec., 30, 32, 116, 350, 411.—Art: Yr. Bk., iv, 43; Might and M. of Lit., 104.—Poetry: Westm. Rev., vii, 464.—Church: N. B. Rev., vi, 1.—History: Quar. Rev., xxxiv, 248.—Race: N. A. Rev., lxxiii, 34.—Races, die out in America: Aut. Break. Tab., 278.—Anglo-American race: Webster's Wks., ii, 214.—In general: Chips from a Ger. W. Shop, i, 821; ii, 25, *et seq.*—Poetry: Taine's Eng. Lit., i, 41, *et seq.*

72. ANIMALS.—Immortality of: Watson's Ins. 353; ib., 415.—A mystery: Liv. Age., lxiii, 387.—Language of: Liv. Age, x, 137.—Cruelty to: Golds. Wks. ii, 54.—Their instinct: Liv. Age, cxxiv. 730.—Relation of light and heat to the vital forces of: Correlation and Conservation of Force, 401, 420.—Depravity among: Blackw. Mag., ii, 82.—Distribution of: Ed. Rev., liii, 328.—Domesticated: N. B. Rev., vi, 1.—Cruelty to: Yr. Bk., i, 799, 1308.—Theories on generation of: Ib., iii, 792.—Structure: Spect. No. 120.—Instincts: Ib., No. 121.—Their reason: Hume's Wks., i, 232, iv, 122; Hob's. Wks., iii, 94. Gradution of: iv, 356.—Soul of: Schlegel's Phil. of Life, 120.—Fables of: Chips from a Ger. W. Shop, ii, 210.—Names: Ib., ii, 41.—Their force, its derivation: Correlation and Conservation of Forces 423.—Heat, its source: Ib., 324.—Nutrition: Ib., 421.

73. ANNIHILATION.—Liv. Age, ciii, 67; Cy. Anec., 22.—Two views of: Ib., cxxiv, 61.—Derivation of the word: Science of Lang., 363.—An abject wish: Spect., No. 210.—Described: Tatler, No. 6.—Thought of terrible: World, No. 73.

74. ANONYMOUS.—Dishonesty of being: Liv. Age, 264.—Publications: Fras. Mag., xi, 549.

75. ANTHEMS.—Pepys' Diary, i, 101, 111, 114, 279, 364, 393; ii. 67, 77, 199, 358, 370, 430; iii. 16, 472; iv, 14, 180.

76. ANTHROPOLOGY.—Crown of natural sciences: Science Lang., 15.—Anthropomorphism, philosophy of: Kitto's Jour., i, 9.—The apostle of: Liv. Age, lxxxvi, 137.

77. ANTICLIMAX.—Instances of: Ad. Wks., iv, 380, 381.

78. ANTIPATHIES.—Illus. of: Ad. Wks., iv, 63, 64, 66.—Instances of: Yr. Bk., iii, 190; Spect., Nos. 609, 583; Autocrat of the Break. Tab., 256.

79. ANTIQUARIANISM.—Ad. Wks., i, 261, 466, 469; ib., iv, 273.—In favor of: Yr. Bk., ii, 308; Boling. Wks., ii, 175, 223.

80. ANTIQUITIES.—In Rome: Ad. Wks., i, 459—Lacon, i, 368; Literature of Europe, ii, 65; ib., iii, 30. 121.—Christian: Bingham's Wks., *et seq.*

81. ANTIQUITY.—And ancestry: Lacon ii, 113.—Practices of: Friends in Counc., ii, 170: Cy. Anec., 24.—Literature of Europe., i, 141, 445; ib., iii, 66; ib., iv, 92.—Study of: Goldsmith's Wks., iv, 396; Milton's Wks., i, 220.—Nothing due to: Hob's. Wks., iii, 712.—Its glory: Ib., iv, 456.—Envy of the living: Ib., iii, 712, 86.

82. ANTI-SLAVERY.— Chris. Ex., xxv, 228; Eclec. Rev., 4th s. iii, 54, 458; ib., xiii, 673.—Measures in Congress: Wilson, 1, *et seq;* Eclec. Rev., 4th s. xiii, 673; ib., viii, 227; ib., xi, 37.—Society: Fras. Mag., i, 610; ii, 334.—Conventions: Webs. Wks., ii, 559.

83. ANTITHESIS.—Lacon, i, 340. Lacon, ii, 1.

84. ANXIETY.—Unnecessary: Spect., No. 615.—Universal: Rambler, No. 128.—For the future: Hob's. Wks., iii, 92.—Of what made: iii, 95.

85. APHORISMS.—West. Rev., xxvi, 348; Fras. Mag., vi, 712; Yr. Bk., iii, 160, 181.

86. APOCALYPSE.—Meaning of: Liv. Age, xcii, 740; Chris. Ex., viii, 146; ib., xxxvii, 192; ib., ii, 75.—Stuart on: Ib., xl, 161; Meth. Qu. Rev., vii, 5; Am. Bib. Rep. 3d s. iii, 385; Eclec. Rev. 4th s. xix, 156.

87. APOLOGIES.—Cy. Anec., 25.—False, fatal effects of: Adventurer, Nos. 54, 55, 56.—For great men bestowing favors: Tatler, No. 168.

88. APOSTASY.—Lacon, i, 157; Cy. Anec., 25.

89. APOSTLES.—Renan on: Liv. Age, xc, 479.

90. APOTHEGMS.—Prose Qu., 40.

91. APPEARANCES.—Johnson's Wks., iv, 323; Friends in Counc., i, 81.

92. APPETITE.—Violent: Ad. Wks., ii, 458.—Slavery of: Cy. Anec., 2, 230, 246, 412.—Squeers advice concerning: Dickens' Nic. Nick., chap. 5.—Indulgence of: Yr. Bk., iv, 187, 519.—Most violent: Spec., No. 123.—Soon moved: Ib., No. 208.—Incumbrance of old age: Ib., No. 260.—How to be governed: Tatler, No. 205; Hob's. Wks., i, 407; iii, 39; iv. 31; i, 408, 499; iii, 4, 43; ii, 47; iv, 82; Boling. Wks., iv, 432; Bur. Anat. Mel., i, 34.

93. APPLAUSE.—Lacon, i, 157; Cy. Anec., 27.—At Sermons: Bingham's Wks., iv, 593.—Pleasure of popular: Spect., No. 442.—Vain: Ib., No. 188.—Why it should not mislead: Ib., No. 610.

94. APPLICATION.—Johns. Wks., iii, 388, 400.—Critical: Blackw. xxxix, 607.—Facetious: Ib., xxxix, 166.—Dramatic: Ib., xlix, 330.—Philosophical: Ib., xxxix, 357.—Desultory: Rambler, No. 132.—Active: Ib., No. 134.

95. ARBITRARY power: Hall's Wks., iii, 64, 159.—Argument in favor of: Ib., 192.

96. ARCHITECTS.—"The three greatest were Phidias, Giotto, and Michael Angelo. Sculpture and painting was their work. Architecture was their play, and a man who is not a sculptor or a painter cannot be an architect, he is only a *builder.*" Beauties of Ruskin, 209.

97. ARCHITECTURE.—History of: Ad. Wks., i, 264, 268; ib., ii, 51.—Nobleness of: Ib., iii, 407, 409.—A fine art: Beau. Rus., 121, *in fine.*—Iron: Westm. Rev., li, 104.—American: N. A. Rev. xliii, 356; ib., 411, 317; ib., lviii, 436; Dem. Rev., xiii, 206.—Character in: N. B. Rev., xv, 238.—Church: Dem. Rev., xx, 139; Quar. Rev., vi, 62; Chris. Ex.. xliv, 316.—Gothic: Ed. Rev., xlix, 420.—Grecian: Qu. Rev., xv, 145.—Middle Ages: Quar. Rev., xxv, 112.—Rural: Chris. Ex., xxxi, 60.—Attributes of: Spect., No. 415.—Norman: Taine's Eng. Lit., i, 60, 61, 107.—Tudor: Ib., 147.

98. ARGUMENTS.—Hard: Liv. Age, xc, 108.—Addison's method of: Ad. Wks., iii, 130.—A gift of nature: Dickens' Barn. Rudge, chap. 1.—Friends in Council, ii, 103.—Rules for: Spect., Nos. 197, 239.—Spoil conversation: Aut. Break. Tab., ii.

99. ARISTOCRACY.—"There is an aristocracy of blood by the sword, of gold by the hand, of talent by the head, and of goodness by the heart." Weiss' Life of Parker, 347.—Influence of: Westm. Rev., xlii, 392; Westminster Rev., xiv, 482; ib., xxiii, 156; ib., xxx, 283; Eclec. Rev., 4th s, xiv, 1; Eng. Qu. Rev., lxxii, 88; Am. Dem. Rev., viii, 113.—Of blood: Dickens.

Dav. Cop., chap. 25.—Of fashion: Blackw. Mag., liii, 68.—Of power: Ib., 227.—Talent: Ib., 386.—Rank: Fras. Mag. xxxiv, 159.—Hints to: Blackw., xxxv, 68.—Aut. Break. Tab., 303.—Polish and Venetian compared: Hume's Wks., iii, 16; Hob's. Wks., iii, 171, 548; ii, 93, *et seq.*; iv, 138, 141; ii, 100, *et seq.*; Boling. Wks., ii, 120.—British in nineteenth century: Taine's Eng. Lit., ii, 328, *et seq.*

100. ARMIES.—Large.—

"At the battle of Cannæ there were of the Romans, including allies, 80,000 foot and 6,000 horse; of the Carthagenians, 40,000 foot and 10,000 horse. Of these, 70,000 were slain in all, and 10,000 taken prisoners; more than half slain.

"Hannibal, during his campaign in Italy and Spain, plundered 400 towns and destroyed 300,000 men.

"Ninus, the Assyrian king, about 2,200 years B. C., led against the Bactrians his army, consisting of 1,700,000 foot, 200,000 horse, and 16,000 chariots armed with scythes.

"Italy, a little before Hannibal's time, was able to send into the field nearly 1,000,000 men.

"Semiramis employed 2,000,000 men in building the mighty Babylon. She took 100,000 Indian prisoners at the Indus, and sunk 1,000 boats.

"Sennacherib lost in a single night 185,000 men by the destroying angel—2 Kings xix. 35-37.

"A short time after the taking of Babylon, the forces of Cyrus consisted of 600,000 foot, 120,000 horse, and 2,000 chariots armed with scythes.

"An army of Cambyses, 50,000 strong, was buried up in the desert sands of Africa by a south wind.

"When Xerxes arrived at Thermopylæ, his land and sea forces amounted to 2,641,610, exclusive of servants, eunuchs, women, sutlers, etc., in all numbering 5,283,230. So say Herodotus, Plutarch, and Isocrates." Newspaper parag. "With the establishment of large standing armies the citizen lost his liberty. It led to a rigorous system of taxation, etc." Rom. Imperialism. (Seeley, Boston, 1871).—And the people: Fras. Mag., xxxviii, 211, 635; xxxix, 298.—Army best school: Spect., No. 566.—Loss sustained by: Ib., No. 180.—Female: Idler, No. 5.—Strength of: Hobs. Wks., iii, 166, *et seq.*

101. ARROGANCE.—Ad. Wks., iii, 306.—Defined: Hob's. Wks., iii. 142.—Against *ninth* law of nature: Ib., ii, 39.—*Tenth*: Ib., iii, 141.

102. ART.—Skimpole's description of. Bleak House, chap. 37.—Difficulties of: Dickens' Nich. Nick. chap. 10.—History of: N. A. Rev., xli, 146.—Philosophy of: Am. Eclec., iv. 38.—And Science: Might and M. of Lit., 249.—Study of: Brit. and For. Rev., xiv, 512.—Greek: Eclec. Rev., 4th s., xxix, 303.—Ad. Wks., ii, 140, 398.—Ancient: Eclectic Review 4th s., xxviii, 84; Golds. Wks., i, 267; Am. Dem. Rev., xiii, 45; N. A. Rev., lxxi, 99.—In England: Ed. Rev., lxvii, 204, 59, 48.—Christian: N. Brit. Rev., viii, 1; Qut. Rev., lxxxi, 1.—Decline of, in Eng: Pepys' Diary, iv, 543.—Ideal in: Taine, *In fine*.—Value of: Taine on Art, 21.—Definition of: Ib., 25.—Mediæval: Ib., 125.—Pioneered by the Bible: Lit. Char. Bib., 241, 256, 276, 291, 302, 313.—Black: Yr. Bk. ii, 1240.—General design of: Spect., No. 541.—Lovers of, fond of nature: Guardian, No. 173.

103. ARTICLE literature: Liv. Age, xvii, 561.

104. ARTICULATION.—Imperfect: Scie. Lang., 181, 185.

105. ARTIST.—"You cannot manufacture him, any more than you can manufacture gold. You may find him, refine him, etc. . . . You need not make thrones or golden gates with this artistical gold unless you like, but you assuredly can't do anything else with it. You can't make knives of it nor armor nor railroads. The gold won't cut you, and it won't carry you." Beauties of Ruskin, 207; Ad. Wks., iii, 16:—British artists: Ed. Rev., lix, 48; Am. Whig Rev., iii, 517.—Scotch: Blackw. Mag., ii, 313.—Advantage over author: Spect., No. 166.—Modern neglected: World, No. 119.—Advantages of: Mirror, No. 24; ib. No. 48.—Act mechanically: Aut. Break. Tab., 216.

106. ARTISTIC power: ". . . Mino de Fiesole, whose chisel leaves many a hard edge, and despises down and dimple but it seems to cut light and carve breath. The marble burns beneath it and becomes transparent with very spirit. It was reserved for Michael Angelo to pierce deeper yet, and to see the indwelling angels. No man's soul is alone: Laocoon or Tobit, the serpent has it by the heart, or the angel by the hand. The light or the fear of the spiritual things that move beside it may be seen on the body; and that bodily form is invariably felt as the instrument, the habitation of some infinite invisible power." Beauties of Ruskin, 200.

107. ASCETICISM.—In the Convent of the Sacred Heart (Church of England), a lady had arrived at such a state of perfection in speechlessness, that she had not spoken for several years, except to the superior sister and in response to prayers. Also a painful narrative of a nun: Liv. Age, lxxiii, 90. "There is a certain condition of inert asceticism, in which the soul, muralized by torpor, a stranger to what might be called the business of life, perceives, with the exception of earthquakes and catastrophes, no human impression, neither pleasant impressions nor painful impressions—smell no odor—no bad odor, no good one." Victor Hugo, Jean Valjean, 107.—Past: Theo. Vinet, 125.

108. ASSERTIONS.—Impudent: Ad. Wks., iv, 375.

109. ASSURANCE.—Illustration of want of: Liv. Age, ix, 588.—Johns. Wks., iv, 114.

110. ASTROLOGY.—Sir T. Browne's Wks., ii, 85; ib., v, 27.—Astrologers denied baptism: Ib.—Partridge's Apology for: Swift's Wks., v, 34; Bingham's Wks., iii, 491.—Cast out of communion: Ib., vi, 48; Quar. Rev., xxvi, 180.

111. ASTRONOMY.—Its wonderful facts: Liv. Age, xii, 414.—Of the Babylonians: Ib., cxxvii, 502; Knick. Mag., xxxvii, 197.—Herschell's: Ed. Rev., lviii, 164; Chris. Ex., xlvii, 268; Eclec. Rev., 4th s. xxvi, 576.—Modern: Eclec. Mag., x, 79.—Recent: Quar. Rev., xxxviii, 1—Ib., v, 131.—Recommended: Guardian, No. 70.

112. ATHEISM.—And freedom, incompatible: Lamartine's Atheism, 22, 27.—Ignorance leads to: Foster's Essays, 11.—Not the vice of the young: Liv. Age, xxxiii, 158.—Its folly: Burke's fine figure: Newman's Rhetoric, 87. How to make an atheist: Liv. Age, iii, 231. "These *savans*, geometers, physicians, arithmeticians, mathematicians, chemists, astronomers, measurers of distances, calculators of numbers, have early acquired the habit of believing only in the *tangible*. These are the beings who, so to speak, live and think in the dark; all, which is not palpable, does not exist for them. They measure the earth, and say, 'We have not met God in any league of its surface!' They heat the alembic, and say, 'We have not perceived God in the smoke of any of our experiments!' They dissect dead bodies, and say, 'We have not found God, or thought, in any bundle of muscles or nerves in our dissection!' They calculate columns of figures long as the firmament, and say

'We have not seen God in the sum of any of our additions!' They pierce, with eye and glass, into the dazzling mysteries of night, to discover, across thousands and thousands of leagues, the groups and the evolutions of the celestial worlds, and say, 'We have not discovered God at the end of our telescopes! The existence of God does not concern us; it is no affair of ours!' Madmen! They do not suspect that the knowledge and adoration of God are, at bottom, the only business of the creature; and that all these distances, these globes, these numbers, these mysteries of the living being, these dissected mechanisms of the dead, these compositions and decompositions of combined elements, these hosts of stars, and these eternal evolutions of suns around the divine hand which guides them, have no other reason for existence, for movement, and for duration, than to compel the acknowledgment, fear, admiration, and adoration of God." Lamartine on Atheism, 29.—Ad. Wks., ii, 59; ib., iv, 12.—Personified: Ad. Wks., ii, 209, 239; iii, 358.—History of: Am. Bib. Rep., 2d s., ii, 320; Princ. Rev., ix, 576; N. E. Mag., vii, 500; Lacon, 59; Cy. Anec., 73, 209, 185, 213, 216, 219, 221, 222, 223; Lit. Eup., iv, 191; Effect on the French Revolution: Hall's Wks., i, 46.—Presumption and absurdity of: Ib., iv, 13.—Scandals to: Year Book, iii, 773.—Arguments against: Spec., Nos. 93, 237, 381, 389.—Preaching against imprudent: Swift's Wks., v, 105.—Is it possible: Hume's Wks., iv, 174; Hobs. Wks., iii, 344; ii, 199.—To be punished: Ib., ii, 199.—Treason against God: Ib., ii, 225.—The *only* treason in his kingdom by nature: Ib., ii, 313, 227; iv, 292, 384.—Causes of: Boling. Wks., iii, 56; iv, 342.—Produced by French philosophy: Schls. Phil. of Life, 12.—Tendency of modern science to: Ib., 155.

113. ATHEISTS.—Ad. Wks., iii, 17, 53, 54; Liv. Age, xlvii, 497; Bingham's Wks., i, 16.—Bigots: Spect., Nos. 75, 185, 166, 389, 483; Boling. Wks. ,ii, 462, 465; iii, 5, 51; iv, 178, 453.—Described: Bur. Anat. Mel.,ii, 548.

114. ATOMS.—". . . Every atom in the iron tube of the Britannia bridge undergoes some alteration of place, when this vast fabric expands from heat or contracts from cold. Every message of battle or diplomacy, of truth or of falsehood, which trembles over Europe along the electric chord, puts into motion and change each successive particle of the wire through which it travels with such inconceivable velocity. What the nature of these changes may be, not even the boldest speculator can affirm." Liv. Age, xliv, 722; Jour. of Science, xlviii, 352.—Expression: Science of Lang., 598. —Hob's. Wks., i, 474, 511, 419.

115. ATOMIC theory.—Liv. Age, cxxvii, 387; Boling. Wks., iii, 181.—Objections to: Correlation and Conservation of Forces, 164; ib., 347.

116. ATONEMENT.—Not the payment of debt. Wat. Ins., 143, 144.—Necessity of: Boswell's Johnson, ii, 303.—Value of: Wat. Ins., ii, 134.—The great argument is that every man *feels the need of it.* If this were so there would be a powerful argument in its favor: Cobbe's Broken Lights, 66; Meth. Qu. Rev., vi, 392; Chris. Ex., xxxiv, 146.—Coleridge on: Am. Bib. Rep., 2d s., xii, 177; Eclec. Rev., 4th s., xviii, 249.—Trench on Words, 230.

117. AUDIENCES.—Rules for: Ad. Wks., ii, 85; ib., v, 27.—Void of common sense: Ib., ii, 262.—At a play: Spect., No. 502.—Behavior of: Tatler, Nos. 122, 201.—Lack common sense: Spect., Nos. 13, 290.—Vicious taste of: Ib., No. 502.—Average intellect of: Autocrat of the Break. Tab., 160, 161, 162, 163.

118. AUSTERITY.—St. Bernard's: Living Age, lxxxi, 197.—Use in religion: Rambler, No. 110.

119. AUTHORITY: Southey's C. P. Bk., i, 8; Lacon, 2.—Source of: Friends in Counc., ii, 162.—Opposed by liberty: Hume's Wks., iii, 41.—In matters of religion: Boling. Wks., iii, 373, 298.

120. AUTHORS.—Necessity of knowing: Ad. Wks, ii, 228.—Dull: Ad. Wks., iv, 133. Treatment of: Ad. Wks., ii, 55.—For what admired: Ib., iii, 344; ib., iv, 25, 47, 100, 396; ib., v, 44, 46, 47; Lacon, ii, 206. —Authorship: Ib., ii, 85: Johns. Wks., v, 143, 222, 236, 265, 267, 405, 407; ib., xi, 515, 516; ii, 1, 14, 139, 362; ib., iii, 221, 224; ib., iv, 35; ib., iii, 411; ib., iv, 32; ib. xi, 553, 563; ib., x, 132, 134, 73, 305; ib., xi, 46; Southey's C. P. Bk., i, 201; Cic. Rems., 150.—Curious instance of: Yr. Bk., ii, 1068, 1315.—Do not hate: Au. Break. Tab., 255.—Jockeying: Ib., 41 to 55.—Praise after fifty: Ib., 91.—Admired ones of the last age: Swift's Wks., viii. 266, 267.—Modern eclipse ancient: Ib., ii, 130, 134.—And book-sellers: Ib., 179, 180.—A rule for discovering: Ib., v, 27.—Hob's. Wks., iii, 24, 38; 148 to 152; 288.

121. AUTOBIOGRAPHIES.—Blackwood Mag., xxvi, 737; Qua. Rev., xxxv, 149; Liv Age, cxix, 139; ib.. xxiii, 49; Mus. For. Lit., xxiv, 248.

122. AUTOCRATIC power. Friends in Council, ii, 59.

123. AUTOGRAPHS: Living Age, xci, 454; Month. Rev., cxv, 397; cxx, 212.—Of St. Ignatius: Yr. Bk., i, 1056.—Browne Willis,: Yr. Bk., ii, 295, 296. West's: Ib., 366.—Earl of Mansfield's: Ib., 396.—John Hampden's: Ib., 476.—William Emmerson's: Ib., 690. George Heriot's: Ib., 913.—Collections of W. B. Sprague and B. F. Tefft: Cy. Am. Lit., ii, 219.

124. AVALANCHE: ". . . The fall of an avalanche, of any kind, is in form almost exactly like a waterfall completely broken into foam. The fall is generally heard sooner than seen. Startled by the thundering fall, a stranger not acquainted with the awful phenomenon generally looks upwards, and seeks in the atmosphere for the thunder-clouds which produce these sounds of thunder; but peace is in the deep blue ether—not a cloud is swimming in the ærial ocean. Now the roar rolls through the valleys, and renews in stronger swells, the waves of sound, while the eye, sinking lower, perceives on the silver mantle of the mountain, a smoking dust-like cloud, moved by the breeze, and close below it a sliding motion in the slopes of nive, which just before were hanging in the stillness of death. With apparent slowness, at measured intervals, the snow cascade sinks over the rocky walls like broad ribands of satin, plunges more deeply over the cliffs, bursts into round woolly foam-bows and fluttering curls of cloud, like the intervals of a cataract, or loses itself for seconds in concealed gulfs, and sinks down, repeating the spectacle from step to step, till it comes to rest on level Alp meadows or in deep basins." Liv. Age, lxxi, 639.

125. AVARICE.—Marlborough's: Liv. Age, xlviii, 408.—Meth. Qut. Rev., 1848, 391; Johns. Wks., i, 217; ii, 249; ib., v, 293; Southey C. P. Bk., iv, 637; Cy. Anec., 29, 48, 267.—An inventor of torture: Lieber's Gt. Events, 255.—Golds. Wks., i, 431; ib., ii, 284. Montaigne's, Wks., 204; Ad. Wks., ii, 75, 89, 90, 334, 335, 339; Lacon, 24.—Sorts of: Yr. Bk., iii, 77.—Troubles attending: Tatler, Nos. 120, 123,124; ib., 25. —Description of: Swift's Wks., vi, 309.—Defined: Ib., xvii, 339.—Mischiefs of: Ib., iii, 117, 118, 119.—A

proper subject for satire: Hume's Wks., iv, 533; Schlegel's Phil. of Life, 29, 31.

126. AVERSION.—The fringe of hatred: Victor Hugo, Fantine, 27.

127. AWKWARDNESS: Southey's C.P. Bk., iv, 44; Ad. Wks., iv, 457.

B.

128. BACCHANALIA.— Memorabilia: Fraser's Mag., xii, 522; xiii, 225, 727; xiv, 273.—'Lians, sect of: Westm. Rev., xxiii, 240—Chips Ger. Wksp., i, 372; Boling. Wks., iii, 217, 256, 365; Philo. Jud., iv, 118.

129. BALANCE.—Of power: Dem. Rev., xviii, 273.—Of life: Eclec. Mag., xx, 137.—Of power, in Europe: Ed. Rev., i, 345.—Commencement of policy: Boling. Wks., i, 215.—Policy of individual states: Ib., i, 221.—Change not at first perceptible: Ib., ii, 258, 293.—Never poised: Ib., ii, 291.—Of trade, errors regarding: Hume's Wks., iii, 348.—Of power: Ib., 373, 379.—Of trade explained: Webster's Wks., iii, 118. —Of power, a necessity to a mixed government: Ib., iv, 109.—How to preserve: Swift's Wks., ii, 293, *et seq.*

130. BALLAD.—Singer: "O master if you did but hear the pedlar at the door, you would never dance after a tabor and pipe; no, the bag-pipe could not move you: he sings several tunes, faster than you'll tell money; he utters them as he had eaten ballads, and all men's ears grow to their tunes." Winter Tale, Act iv, 3.—Literature: Blackw. Mag., lxi, 622; Eclec. Rev., 4th s. xxx, 567.—Writer's Modern: Westm. Rev. lv, 1.—Singers licensed: Yr. Bk., i, 1243.—Old: Spec. No. 85; Might and Mirth of Lit., 189, 293, 402, 507; Winter Tale, Act 4, s. 3; Hy. 4, Pt. 2, Act ii, s. 2.

131. BAR.—"To succeed at the bar you must toil terribly; work like a Conestoga wagon-horse." William Wirt.—American: Dem. Rev., xxviii, 195.—English: Fras. Mag., xli. 578.—Chances of the: Liv. Age, iv, 588.—of Engand and France: Eclec. Mag., xx, 145.—Emoluments of: Liv. Age, xxx, 170.—Oratory of the: Spec., No. 407.

132. BARBARISM.—"We have no other level of truth and reason than the example and idea of the opinions and customs of the place wherein we live. There is always the perfect religion, there the perfect government, there the perfect everything. This nation are savages, in the same way that we say fruits are wild, which nature produces of herself and by her own ordinary progress; whereas, in truth, we ought rather to call those wild whose natures we have changed by our artifice, and diverted from the common order." Montaigne's Wks., 115.—In some parts of England, in 1849: Liv. Age, xx, 302.—Not man's first condition: Man Primeval, 162, 170; Chips from a Ger. Wkshp, i, 181; ii, 5, 44, 324; Spec., No. 139; Tatler, No. 161; Boling. Wks., iv, 213; ib., iv, 308.

133. BASILISK.—Metaphorically used: Sir T. Browne's Wks., 92, ii, 93.—Fables concerning: Ib., ii, 413, 422.—Its generation: Ib., 416.—Poisoning at a distance: Ib., 416.—Origin of fables concerning: Ib., 421.

134. BATHS. — Their general use among most nations: Montaigne's Wks., 164, 385.—Earth: Yr. Bk., iii, 562.—Rectified: Bur. Anat. Mel., i, 361.

135. BATTLES.—Decisive—Prof. Cresay numbers fifteen: "1. The battle of Marathon, fought 490 B.C. 2. The battle of Syracuse, 416 B.C. 3. The battle of Arbela, 331 B.C. 4. The battle of Metaurus, 208 B.C. 5. The victory of Armenius, A.D. 8, over the Roman leader Verus. 6. The battle of Chalons, A.D. 491. 7. The battle of Tours, A.D. 735. 8. The battle of Hastings, A.D. 1366. 9. The battle of Orleans, A.D. 1429. 10. The defeat of the Spanish Armada, A.D. 1588. 11. The battle of Blenheim, A.D. 1704. 12. The defeat of Charles XII by Peter the Great at Pultowa, A.D. 1709. 13. The battle of Saratoga, A.D. 1777. 14. The battle of Valmy, A.D. 1792. 15. The battle of Waterloo, A.D. 1815." To these may be added the battle of Gettysburg, A.D. 1863.—Eclec. Mag., xiv, 227, 380, 524, xv, 511.—Remarkable effect of: Liv. Age, lxxvii, 587.—Best mode of conducting: Montaigne's Wks., 158.—Picture of a battle-field: Dickens' Battle of Life, chap. i.

136. BEAUTY.—". . Where nature loses one kind of beauty, as you approach it, she substitutes another; this is worthy of her infinite power, and art can sometimes follow her even in doing this." Beauties of Ruskin, 189.—"Nature never unveils her beauty to vulgar gaze. She keeps whatever she has done best, close sealed, until it is regarded with reverence. To the painter who knows her, she will open a revelation in the face of a street mendicant, but in the work of the painter who alters her, she will make Portia become ignoble and Perdita graceless." Ib., 197.—Ib., *in fine.*—A grinning skull beneath: Nic. Nick., chap. 31.—Disgustingly described: Johns. Wks., vi, 35.—A mental quality: Ib., iii, 128.—Its disadvantages: Ib., iii, 377.—Anxiety on account of: Ib., 378.—Principle of: Ib., v, 330, 332, 333.—Inventoried: Twelfth night, Act i, s. 4.—Opinions of different nations on: Montaigne's Wks. 247.—Advantages of: Ib., 324, 516.—Winthrop on: N. A. Rev., vii, 1.—Blackw. xiv, 672.—Alison on: Ed. Rev., xviii.—Explained by Jeffery: Blackw. Mag., xiii, 385.—Human: Ib., v, 564.—In what it consists: Ed. Rev., 7, 307.—Fatal to Darwin's theory: Liv. Age. lxxxi, 578.—Emotions of: Man Primeval, 92.—Vulgar, indignation at being looked at: Autocrat of the Break. Tab., 225.—Descriptions seldom understood: Spec., No. 428.—Of critics: Tatler, No. 65.—Defined: Burton's Ana. of Mel. ii, 161, 231, 232.—Uncertain: Ib., 373.—Censured. Ib., 376.—Of God: Ib., 481.—Defined: Hume's Wks., ii, 31; iii, 260.—Why object of pride: Ib., ii, 363; iv, 207. —Moral compared with natural: Ib., iv, 273.—Every theory of two elements: Reed's Lect. Eng. His., 128.

137. BEGGARS.—Their condition: Montaigne's Wks., 528; Fras. Mag., xxxiii, 666.—The plague of: Ib., xxxvii, 395.—Their patron: Yr. Bk., i, 1149; Spec., No. 430.—Eloquence of: Ib., No. 613.—Not to be encouraged: Ib., 232.—Mode of saying their prayers: Hob's. Wks., iv, 25, *et seq.*—Objection to giving them badges: Swift's Wks., ix, 416.—To be punished: Ib., 425.

138. BEGGING letters.—Writing of. "The poor never write these letters. Nothing could be more unlike their habits. The writers are public robbers; and we who support them are parties to their depredations. They trade upon every circumstance within their knowledge that affects us, public or private, joyful or sorrowful; they pervert the lessons of our lives; they change what ought to be our strength and virtue, into weakness and encouragement of vice. There is a plain remedy, and it is in our own hands. We must resolve, at any sacrifice of feeling, to be deaf to such appeals, and crush the trade." Dickens' Reprinted Pieces.—Quaker: Yr. Bk., iii, 761.

139. BELIEF.—"The more a man grows, the more he ought to believe, the more he approaches the Deity, the more he ought to see God." Victor Hugo. —Ultimate grounds of: "Faith in the existence of right

eous God,—faith in the eternal law of morality—faith in an immortal life. . . " Broken Lights, Cobbe, 11.—Difficulties of Christian belief: Ecce Homo, 89.—Mere assertions not sufficient: Sir T. Browne's Wks., iii, 368.—What it should be: Montaigne's Wks., 103, 125.—Grounds of: Chris. Ex. xl, 247.—Unity and diversities of: Bib. Sac. viii, 594.—Attempts to do without deceptive and suicidal: Liv. Age, xx, 551.—Different from conviction: Liv. Age, xv, 201.—Voluntary: Man Primeval, 123, 251.—Liabilities of: Ib., 358, 363; ib., 55 to 70; Hobbes' Wks., iii, 54, *et seq.*, 273, 462, 493; iv, 339, *et seq*; ib., iv, 29, *et seq.*—Defined: Hume's Wks., i, 120, 135; ib., ii, 552; iv, 60.—Causes of: Ib., i, 136. Influence of: Ib., i, 160; ib., ii, 58, 373.—Not an object of compulsion: Swift's Wks., x, 166.

140. BELLE-LETTRES.—Academy of. Everett on: N. A. Rev., xiv, 350.

141. BELLS.—Church. "So many bells are ringing, when I stand undecided at a street corner, that every sheep in the ecclesiastical fold might be a bell-wether. The discordance is fearful. My state of indecision is referable to, and about equally divisible among, four great churches, which are all within sight and sound—all within the space of a few square yards. As I stand at the street corner, I don't see as many as four people at once going to churches, though I see as many as four churches, with their steeples clamoring for people." Dickens' Uncommercial Traveler, Chap. ix.—Death bells: Yr. Bk., i, 704.—Great: Ib., 811.—In general: Ib., 5, 6, 15 1415, 1425, 1473, 1247, 1271; Nat. Mag. vii, 4, 66.

142. BENEFICENCE.—Mutual.—The great end of society: Johns. Wks., ii, 357.—Adjusted by the rules of justice: Ib., iii, 63.—Systematic: Chris. Rev., xvi, 200.—Essay on: Spec., Nos. 601, 588.—Great end of society: Rambler, Nos. 56, 149.

143. BENEVOLENCE.—"This (said the Bishop) is not my house, it is Christ's. It does not ask any comer whether he has a name, but whether he has an affliction. If you are suffering, if you are hungry or thirsty, you are welcome." Victor Hugo, Fantine, 49; Hall's Wks., i, 53, 54, 58, 118; ib., vi, 328, 331, 332, 334, 336, 337, 340; Chris. Ex., xiii, 137.—Philosophy of: Chris. Rev., ii, 85.—Systematic: N. Eng., ix, 14.—Of God: Liv. Age, xix, 295.—Not natural to man: Spec., No. 601.—Seeds of, implanted in human soul: Guard'n, No. 126: Hobbes' Wks., iii, 43.—Not love: Hume's Wks., ii, 113.—Not justice: Ib., ii, 250.—Defined: Ib., ii, 395, *et seq.*—Merit of: Ib., iv, 247, 335.—Two kinds: Ib., 381.—Of Cheeryble Brothers: "Both the brothers had a very emphatic and earnest delivery; both had lost nearly the same teeth, which imparted the same peculiarity to their speech, and both spoke as if, besides possessing the utmost serenity of mind, that the kindliest and most unsuspecting nature could bestow, they had, in collecting the plums from Fortune's choicest pudding, retained a few for present use, and kept them in their mouths." Nic. Nick., Chap. 35.—"We have every reason to conclude that *moral action* extends over the whole empire of God, that Benevolence exerts its noblest energies among the inhabitants of distant worlds, and that it is chiefly through the medium of reciprocal kindness and affection that ecstatic joy pervades the hearts of celestial intelligences. For we cannot conceive happiness to exist in any region of space, or among any class of intellectual beings, where love to the Creator and to one another is not a prominent and permanent affection" Dr. Thomas Dick's Phil. of a Future State, Part i, Sec. 6.—On the exercise of: Help's Essays; Organism Daily Lf., 35.

144. BIBLE.—"There is more philosophy in the Bible than in every work of every skeptic that ever wrote, and we would all be miserable creatures without it. . . ." Old Red S. Stone, 26.—As a legacy: Memoirs of Chalmers, ii, 482.—Sir Walter Scott's last request to have it read: Liv. Age, xxxvi, 232; ib., 439.—Interpreter between God and man: Ib., 441, 442.—"I have seen many people make light of the Bible because they did not know it; but I have seen none who despised it after having read it:" Preach. and Kg., 263.—Men without the Bible: The Chinese hold that Adam (Pevankoo) means "basin ancient," or "basined antiquity," that his companions were the unicorn, dragon, phœnix and tortoise, that during eighteen thousand years of effort, "his head became mountains, his breath, wind, and his voice thunder. His left eye was made the sun, and his right eye the moon. His teeth, bones and marrow, were changed into metals, rocks, and precious stones. His beard was converted into stars, his flesh into fields, his skin and hair into herbs and trees. . . ." Liv. Age, xlv, 54.—Supposed mistakes of; historical, geological and exegetical, all explained: Liv. Age, ib., 16.—"To defend the Bible at all points, fifty years ago, was hard, twenty years ago harder, ten or fifteen years ago harder still—but now—where is the mental Goliath that will attempt it?" Broken Lights, Cobbe, 58.—"The eternal book for all the weary and heavy-laden—for all the wretched, fallen, and neglected of earth," Dickens' Dom. and Son, Chap. 59—Montaigne's Wks., 120, 189, 250, 254, 259, 279, 295, 316, 387.—In the first rank of prohibited books: Milton's Wks., ii, 413.—Veneration due: Johns. Wks., vi, 54.—A revelation: N. Eng., iv, 142.—And civil government: Meth. Qu. Rev., xi, 633.—Its literature: Am. Bib. Rep., v, 334.—And man: Dub. Uni. Mag., xx, 109.—Ethics of: Am. Bib. Rep., 3d s. iv, 554.—English: Liv. Age, x, 18; Bri. Quar. iii, 438; Eclec. Rev., 4th s. xix, 82.—Republican tendencies of: Meth. Quar. Rev., vi, 202.—Important facts concerning: Liv. Age, x, 18.—Its collateral evidence: Ib., xx, 407.—Written for common people: Ib., xxvi, 204.—Its annals: Ib., x, 18.—French; its absurdities: Ib., lxxxv, 433.—Style: Ib., lv, 152.—Irving on idolatry of: Ib., xcii, 465.—Its harmony with medical science: Ib., v, 376.—Withheld from the laity: Yr. Bk., i, 751, 753.—Written so as to be comprised in a walnut shell: Ib., 1086.—Authority of: Chips Ger. Wksp., ii, 307, 314.—Gothic: Ib., ii, 187, 250.—Fruit of its translation: Ib., vi, 190.—Excellence of Eng. trans: Swift's Wks., v, 76.—Arguments against answered: Ib., x, 181.—In public schools; Rufus Choate on: Cy. Am. Lit., ii, 286.—Its language. "The peculiar genius, if such a word may be permitted which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached, in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man, and that man William Tyndale." Froude His. Eng.—Habitual reading of, condemned by Catholic Ch. Renan's Rel. Criticism, 317.—Narrations and facts of: Ib., 173.

145. BIBLIOMANIA.—"This coveted lot was no other than the famed Nuremberg Chronicle, printed in black letters, and adorned with curious and primitive cuts. At different times, some stray copies had been offered to me, but these were decayed, maimed, cut-down specimens, very different from the one now before me, which, in the glowing language of the catalogue, was a

choice, clean copy, in admirable condition. Antique, richly embossed binding and metal clasps. A unique and matchless impression. So it was undoubtedly. For the next few days I had no other thought but that one. I discoursed Nuremberg Chronicle; I ate, drank, and inhaled nothing but Nuremberg Chronicle. I dropped in at stray hours to look after its safety, and glared savagely at other parties who were turning over its leaves. . . . . But the Chronicle, the famous chronicle! I had utterly forgotten it! I felt a cold thrill all over me as I took out my watch. Just two o'clock! I flew into a cab, and set off at a headlong pace for Sotheby's. But my fatal presentiment was to be verified. It was over; I was too late. The great Chronicle, the choice, the beautiful, the unique, had passed from me forever, and beyond recall; and, as I afterwards learned, for the ridiculous sum of nineteen pounds, odd shillings." Household Words.—Looker-on, No. 33.—Colenso on, hypocritical, frivolous and almost puerile: Liv. Age, lxxvi, 119.

146. BIGOT.—Derivation of the word: Trench on Wds., 93.—Letter to a: Milton's Wks., v, 399.—Family: Sir T. Browne's Wks., iv, 12.

147. BILLINGSGATE.—Scolding: Tatler, No. 204.

148. BIOGRAPHY.—Few things in the world so sad: Liv. Age, xcvii, 579.—Impediments in the way of: Johns. Wks., vii, 108.—When disgustful and useless: Ib., ii, 385.—Entertaining and instructive: Ib., 386.—Eagerly read: Ib., v, 339.—More useful than history: Ib., 339.—Every man the best writer of his own: Ib., 340, 341, 405.—Delightful: Hall's Wks., iv, 347, 350, 354.—Hints on: Fras. Mag., xxi, 291; Blackw. Mag., lxix, 40.—Political and literary: Ib., lxviii, 199.—Religious: Liv. Age, lxiii, 771.—Entertaining; Rambler, No. 60.—American, deficiencies of: Life and Letters, Story, ii, 495.—Of scripture: Trail's Lit. Char. of Bible, 212, *et seq.*

149. BITTERNESS.—Caused by poverty: Undercurrents, Kimball, 117.

150. BLIND.—Men, great—Samson, Homer, Milton, the bard mentioned in Homer's Demodocus, the blind prophet of Thebes, Tiresias: Roman Imperialism, Seeley 160.—The faces of the: Dickens' Am. Notes, chap. 3.—Education of: N. A. Rev., xxxi, 66; ib., xxxvii, 20.—And idiocy: Chris. Ex., xliv, 448.—In China: Liv. Age, xl, 345; ib., xlii, 28.—Their dreams: Yr. Bk., ii, 1539.

151. BLINDNESS.—Liv. Age, xl, 435, *et seq.* Milton's: Liv. Age, vii, 67; ib., xiii, 49, *et seq.*—John Metcalf, a blind man, "showed his countrymen how to bridge over torrents; how to construct upon bogs and marshy places, excellent highways. . ." Liv. Age, xcv, 143.—The greatness of the affliction made up by the acuteness of some other sense: Liv. Age., xl, 435.—Remarkable instances of: Nat. Mag., 1854.—Various degrees of: Dickens' Bar. Rudge, chap. 45; Montaigne's Wks., 301, 346.—

152. BLUNDERS.—"Napoleon in the Russian campaign—Alexander in the war in India—Cæsar in the African war—Cyrus in the war on Scythia. Great blunders are made, like a large rope, of a multitude of fibers. Take the cable thread by thread, take all the little determining motives, and you break them one by one. That is all. Wind them together and they become enormity." Victor Hugo, Cosette, 109.—Book of: Fras. Mag., xxi, 461.—"The Major buys muskets without touch-holes:" Tatler, No. 61.

153. THE BODY.—"That this is a changeable compound of particles, which must be properly aired, washed, agitated, rested, protected, and renewed, in order that their changes may run on in the rhythm called health, and that no drug can take the place of these conditions any more than it can give music to a piano-string which is loose or broken, is to some extent understood." O. W. Holmes, Currents and Counter-currents. "The living body is like a city kept sweet by drains running under ground to every house, into which the water which supplies the wants of each household is constantly sweeping its refuse matters. The dead body is the same city, with its drains choked and its aqueducts dry." Ib., 347.—Taylor's Physical Theory of Another Life, *in fine.*—Body an amalgam: Ib., 20.—"There is a distinction between the *animal* and *human* organization. The animal ministers to instinct merely. The human to intellect and moral culture. In all the animal world there is no kiss." Dewey on Human Destiny, 81.—Montaigne's Wks., 89.—Errors concerning: Liv. Age, xix, 58.—Its relation to mind: Ib., xi, 100; ib., xvii, 117; ib., xlix, 577.—Its ministration to the soul: Dewey on Hu. Des., 79.—Importance and discipline of: xciv, 37; xcvi, 387.—Spiritual body: Schlegel's Phil. of Life, 74.—Relation to mind: Hobbes' Wks., i. 24, *in fine.*—Advantages of: Hume's Wks., ii. 408.

154. BOLDNESS.—"The man who does not care for his own life is master of every man that does." Liv. Age.—"A man can well afford to be bold as brass, my good fellow, when he gets gold in exchange." Mart. Chuzzl., Chap. 27; South C. P. Bk. I. 362.

155. BOMBAST.—"If instead of the word *circle* we were to say 'a surface on all sides equally distant from its centre,' we should be guilty of any definition instead of the simple word." Aristotle's Rhet., 385.—"Big words without strength or solidity, wherewith the discourses of some are stuffed out." Trench Eng. Past and Prest., 193.—In prayer: Queen's Eng., 261. It is said [most excellent authority] that Dr. R. W. Hamilton, of Leeds, Eng., when preaching from the text, "The wages of sin is death," used these divisions: First, we will consider the *conception*; Secondly, the *parturition*; and Thirdly, the *catastrophe.* If this is true, it is bombast enough for one sermon.—"A passage occurring in one of Mr. Swing's sermons, in which the Trinity is declared to be more valuable in its spiritual aspect than in its mathematical form, the Rev. Dr. West, late of Danville, Ky., concludes Mr. Swing to deny the truth of the Trinity, and at the close of the fourteenth column of 'chemism' in the interior, reaches the conclusion that Mr. Swing '*is simply a pantheistic-Arian of the Eutychian type, a monophysite, and a monothelite and* . . . does not preach the *Apaugasmal Brilliance of Godhead's* glory, . . . but is a *Macedonian.*' Working himself up into a fine frenzy over the enormity of the professor's doctrine, he exclaims: 'Take away eternal generation of the Son and eternal procession of the Spirit, and where is your ontological, pre-temporal ground for any 'threefold revelation of God in practical revelation?' There is no revelation unless it is a Sabellian and Modalistic revelation, or a Socinian revelation that anchors the distinctions of Father, Son, and Holy Ghost, *not* to eternal, imminent acts in God, but only to temporal and economical considerations.' This blast, it is thought, will prove a squelcher to the poor professor." Newspaper paragraph.—The Spiritual Harbinger, a paper printed in

Rochester, N. Y. and advocating the spiritual rappings mania, has the following: "In the twelfth hour, the glory of God, the life of God, the Lord in God, the Holy Procedure, shall crown the Triune Creation with the perfect disclosive illumination. Then shall the creation in effulgence above the Divine Seraphemal arise unto the dome of the disclosure in one comprehensive revolving galaxy of supreme created beatitudes." After copying the above paragraph, the *Cayuga Chief* responds as follows: "Then shall blockheads in the jackassical dome of disclosive procedure above the all fired great leathern fungus of Peter Nipnirinago, the Gooseberry Grinder, rise unto the dome disclosive until all co-equal and co-extensive and conglomerated lummuxes in incomprehensible mux shall assimilate into nothing and revolve like a bob-tailed pussy-cat after the space where the tail was. Can the *Harbinger* understand our spiritual manifestations?"

156. BOOKS.—Bad, the worst of robbers: Trench on Prov., 94.—"No one who can read ever looks at a book, even unopened on a shelf, like one who cannot." Dickens' Our Mutual Fd., Bk. I, Chap. 3.—Of reference: Ib., Dombey and Son, Chap. 41.—Lost: Ib., Old Cu. Shop, Chap. 1.—Crime of killing good: Milton's Wks., ii, 400; ib., 409; ib., iii, 417.—Book lore, does not make statesmen: Sir T. Browne's Wks., i, 356.—Burning of a great number would benefit learning: Ib., ii, 36. —List of rare and unknown: Ib., iv, 240, 243.—Immortal: Montaigne's Wks., 209, 226.—Benefit from: Ib., 408; South. C. P. Bk, i, 260; ii, 176; iv, 725.—Study of: Johns. Wks., iv, 86.—Multiplication of: Ib., v, 343, 376.—Of travel: Ib., v, 386; ib., xi, 555.—And reading public: Liv. Age, xiii, 5.—Children's: Liv. Age, ii, 1; Fras. Mag., xxxiii, 495.—Costly and curious: Dem. Rev., xiii, 473.—Old: Knick. Mag., xxxii, 31.—Mischief of bad: Spec., No. 166.—Good: Liv. Age, lxxxiii, 351, 361. —Origin of the word: Muller's Science of Lang., 244.—Lending: Yr. Bk., iii, 285, 287.—Our first "beechen" tablets: Trench, Eng. Past and Pres., 19.—Proper use of: Spec., No. 37.—To be valued: Tatler, No. 80.—Legacies of: Spec., No. 166.—Of all sorts: Burton's Ana. Mel., i, 423, *et seq.*—Only one way of coming into the world: Swift's Wks., ii, 54.—How christened: Ib., 84.—Godfathers: Ib., 85.—Way of using: Ib., 148.—Make women worse: Ib., v, 142.—Pleasure of, when author detested: Ib., x, 1243.—Fail to reach the heart: Renan's Rel. Criticism, 393.—Hebrew books, why preserved: Renan's Rel. Criticism, 108.—"Diderot said that all revealed religions (i. e. book religions) were the heresies of natural religion. Judaism is founded on the Hebrew Bible; Mohamedism on the Koran; Brahmanism on the Vedas; Buddhism on the Kanjur and Tanjur, (325 folio vols.) Christian on Greek and Hebrew Scriptures." Liv. Age, cvi, 422.—Old, in New York: Harper's Mag., xliv, 385.

157. BOOKSELLERS.—Liv. Age, v, 390, 471; ib., 313; ib., xiii, 260.—Old: Yr. Bk., i, 682, 1133.—Their complaints: Tatler, No. 269.

158. BORROWING.—"A wearing process which breaks the spirits, saps morality, and turns the blood to gall:" Liv. Age, lxx, 583.—"Borrowing only lingers, and lingers it out, but the disease is incurable": Henry IV., Pt. xi, act 1, s. 2.—Charles Lamb said there were "two races of men, men who borrow and men who lend. The great borrowers were Alcibiades, Falstaff, and Sir Rich. Steele."

159. BRAIN.—"In short, to be a Bruce, Bonaparte, Luther, Knox, Demosthenes, Shakspeare, or Milton, a large brain is indispensably requisite." Combe's System of Phrenology.—"Not Hercules could have knocked out his brains, for he had none": Cym., act iv, s. 2.—"Hector shall have a great catch, if he knock out either of your brains, a' were as good crack a fusty nut with no kernel." Tro. and Cres., act ii, s. 1.—New way of dissecting: Sir T. Browne's Wks., i, 17.—Duncan's: Ib., 230.—Size of: Ib., iii, 6.—Cuvier's remarks on: Ib., n; South. C. P. Bk. i, 414.—Most important part of: Brodie's Mind and Mat., 45.—Gall's theory of: Ed. Rev., ii, 147.—Relative properties of: Man Primeval, 192.—Upper and lower stories of: Autocrat of the Break. Tab., 207, 216.—Brains, seventy year clocks: Ib., 214.—Spirit of: Tatler, No. 94.—Distempered: Burton's Ana. Mel., i, 160.—Anatomized: Ib., 26.—Action of: Hobbes' Wks., iii, 8; ib., iv, 5, *et seq.*; ib., iv, 54.—Old Dr. Beecher termed "the father of more brains than any man in America": Golden Age, Am. Orat., 329.

160. BRAHMIN.—The god: Chips from a Ger. Workshop, i, 68, 71, 226, *et seq.*; ii, 13, *et seq.*—BRAHMINS. —How the lower castes are treated by: Ib., ii, 322.—Color of: Ib., ii, 321.—Black: Ib., 321.—Fables of: Ib., i, 331.—Admission to the caste of: Ib., ii, 328, *et seq.*—Cosmogony of: Henime's Wks., ii, 487.

161. BRAVERY.—"A shell bursting near them, Lord Hill said to the Duke of Wellington, 'My Lord, what are your instructions and what order do you leave us, if you allow yourself to be killed?' Wellington answered, 'To follow my example.'" Victor Hugo, Cosette, 17.

162. BREATH.—Husbanding of. "It is very important, in speaking as in singing, to know how to send forth and how to husband the breath, so as to spin lengthened sounds and deliver a complete period, without being blown, and without breaking a sentence already begun, or a rush of declamation by a gasp": Art of Extempore Speaking, Bautain, 85.—Two motions of: Hobbes' Wks., i, 467.—Mr. Omar's short.—"I find my breath gets short, but it seldom gets longer as a man gets older. I take it as it comes, and make the most of it." David Copperfield, Chap. 21.

163. BREVITY.—Johns. Wks., xi, 555.—When necessary: Rambler, No. 1.

164. BRIBERY.—At elections: Westm. Rev., xxx, 485; ib., xlviii, 331; ib., li, 145; Eclec. Rev., 4th s, xxiv, 335; ib., xxii, 513; Liv. Age, lxxxix, 832; Yr. Bk., iii, 16.—The most successful way of arguing: Spec., Nos. 239, 394.—None in giving liquors: Guardn., No. 160.—In giving coals: Tatler, No. 73.—How to prevent: Ib., 73.—To give false judgment a greater crime: Hobbes' Wks., iii, 294.—A bribe no injustice: Ib., 223.

165. BUDDHISM.—N. Eng., iii, 182; Liv. Age, xv, 219; ib., lxxxix, 170.—Its *Nirvâna*: Science of Lang., Muller, 364.—Chips from a Ger. Workshop, i 219, 281, *et seq.*; ii, 345.

166. BUFFOON.—Censured: Spec., No. 443.

167. BURLESQUE.—Two kinds: Spec., No. 249 —Delight of readers: Ib., Nos. 616, 625, 616.

168. BURIAL.—Of Saxons: Sir T. Browne's Wks., i, 386.—Of Adam, Abraham, Moses, etc.: Ib., iii, 456.—British mode described by Cæsar, Tacitus, and Strabo: Ib., 467.—Position in: Ib., 478.—More ancient than burning: Ib., 456; Chris. Ex., xxxi, 137, 281.—Premature: Liv. Age, xiii, 357.—Alive: Liv. Age, xxxvii, 792; Yr. Bk., i, 1565.—In India: Chips from a German Workshop ii, 35, n.—Different forms of: Ib., ii, 259.—Service, solemn: Guar., No. 12.

169. BUSINESS.—"Some business men dare not retire lest they should become imbecile or lunatic." Undercurrents, 151.—Neglect of: Johns. Wks., iv, 240. —Folly of attempting too much: Ib., v, 72.—Seldom a pleasure: Ib., 405.—Not to be postponed: Montaigne's Wks., 192.—Love of: Ib., 491.—The motto of Pancks was, "Take all you can get, and keep all you can't be forced to give up." Dickens' Lit. Dor., Bk. I., Chap. xxiv.—Life, end of a: Chris. Ex., xxiii, 327.—Learned men best qualified for: Spec., No. 469.—Business men erroneous in their similitudes: Ib., No. 421 —Neglect of, foolish: Rambler, Nos. 181, 182.—Best cure of love and melancholy: Burton's Ana. Mel., ii, 351.—On minding other people's: Swift's Wks., xiii, 47.

C.

170. CACOETHES SCRIBENDI.—An Epidemic: Spec. No. 582.

171. CALAMITIES.—Source of: Guard. No. 1.—Resemble blessings: Spec. No. 483.—Merit of suffering: Ib., 312.—Distributed: Ib., Nos. 558, 559.

172. CALUMNY.—"Towers are measured by their shadows and great men by their calumniators." Trench on Prov., 79;—Leigh Hunt's Autobiography, 22.—Difficulty in suppressing: Johns. Wks., ix, 21.—A great offence: Spec. No. 594.—Ill effects of: Ib., No. 451.—Rules against: Ib., No. 594.—Difficulty of suppressing: Addison's Wks., ix, 21.—Mischievous effects of: Hall's Wks., iii, 342, 344.

173. CALVARY.—Why more beloved to the Christian heart than the Caucasus, one of the loftiest of Asia's mountains: Liv. Age, xvii, 247.

174. CALVINISM.—Parker says of it, that he "never quite wiped off the dreadful smooch it makes on the character." Nay, that he "did not extract the dark color it bites into the spiritual nature of the unlucky child." Wiess' Life of Parker, II., 342.—Concise statement of: Meth. Qu. Rev., 1847, 388; Liv. Age, xxv, 583; Meth. Quar. Rev. 1830, 577.—Charged with making God the author of sin: Milton's Wks., iii, 409.—How it fetters: Hall's Wks., iv, 457.—What Renan knows of it: His. of Criticism, 304.

175. CANNIBALISM.—Of African Fans. "They buy the dead food. The king alone is not eaten. Piles of human bones and skulls, fragments of the ordinary meals, meet the eye at every turn. Human flesh is exposed in the public market for sale. It is the food of all and is relished by all." Liv. Age, lix, 574; ib., lxx, 4.

176. CANT.—Origin of the phrase: Spec. No. 147. —Cant terms used by genteel idiots—"fast," "slow," "brick," "a good deal cut up," etc.: Autocrat of the Break. Tab., 299.—Of men of wit: Tat. No. 2.—The art of: Swift's Wks., ii, 265, 267.—"I find more profit in sermons on either good tempers or good works than in what are vulgarly called *Gospel sermons*. That term has now become a mere *cant* word. I wish none of our Society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ and his blood, or justification by faith, and his hearers cry out 'What a fine Gospel sermon!' Surely the Methodists have not so learnt Christ! We know no gospel without salvation from sin." Wesley.—A hinderance to true piety: Sydney Smith's Life, 272.

177. CAPACITY.—Of children, not duly considered: Spec. No. 307.

178. CAPITAL.—"Those who have it are often so arrogant, self-sufficient, that they do much towards engendering hatred, bitterness, and crime." Undercurrents, 158.

179. CARES.—"Insect cares," the blisters of humanity: Liv. Age, lxvii, 519;—See also Mrs. Stowe's treatise, "Earthly Care a Heavenly Discipline."—Fullness of: Watson's Expos., 80.—Who has most: Spec., No. 574.—What ought to be the chief care: Ib., 122.

180. CARICATURES.—What they are: Spec., No. 537.—Hogarth and Cruikshank the princes of English: See Thackeray on Caricaturists.—In the United States: Harper's Mag., lii, 25.—Of women: Ib., li, 334. —Recent English: Ib., 505.—Of the Revolutionary period: Ib., 190.—Hogarthian: Ib., 35.—In general: Ib., 712; ib., 119.

181. CASTES.—" . . . which are not renewed by foreign elements are condemned to disappear, and absolute power, whether it belongs to the one man or to a class of individuals, finishes always by being equally dangerous to him who exercises it." Nap. Life J. Cæsar, 30;—Chips from a German Works., ii, 295 to 353; Meth. Qu. Rev., 1865, 272; ib., 1866, 422; ib., 1868, 229; ib., 1869, 71.—Doctrine of: Liv. Age, lvi, 125.

182. CATACOMBS.—Article on: Liv. Age, lxii, 37.—"They contained the bones of many of the martyrs, and were visited every year by the early Christians. On one of these occasions, when a large crowd of persons had entered to celebrate a festival of the Church, it occurred to the ruling authorities that the opportunity might be advantageously used to lessen by so many the troublesome population of the new faith. Accordingly a number of huge stones were brought, and the entrance built up and rigidly guarded till such time as it was impossible that any of the unfortunate prisoners could be still living. . . . Often these secret passages were made to debouch in the private houses of some notable Christian, or into one of the buildings set apart for Christian worship." Liv. Age, lxxii, 38—Liv. Age, xi, 297.—Church in the: Ib., xcii, 303.—Of Rome: Nat. Mag., v, 31, 120, 218.—Church in: Ib., i, 344; ib., 449.

183. CATALOGUES.—Use of: Johns. Wks., x, 226.—On those of the Harleian Library: Ib., x, 225.—General use of: Addison's Wks., x, 226.

184. CATHOLICISM.—"It has greatly demoralized France, which has 40,000 priests, who steal in everywhere and spread their slime over the body of the child, the maiden, and the man." Weiss' Life of Parker, ii, 337.—The points at issue with Protestants, with its erroneous abuses strongly stated by Blanco White: Blanco White's Letters, Boston, Pierce, 1835.—Its idolatry: Foster's Essays, 90.—Its political influence destructive to nations: Liv. Age, lxxxi, 229.

185. CAUSE.—First: "There must be a source whence this life, and all the other similar lives around me, come. And that source cannot be any thing lower, or possessed of lower qualities, than mine, but rather something containing all the qualities which I, and all other beings like to me, have, in infinite abundance. There must be some exhaustless reservoir of being, from which my small rill, and these numberless like rills, of being, come,—a fountain that contains in itself the all of soul that has been diffused through the whole human

race, and infinitely more. This is no elaborate argument, but almost an instinctive perception." Liv. Age, xcv, 82.—And effect: Correlation and Conservation of Forces, 251.—Simultaneity of: Ib., 17.—Nature of: Ib., 402.—Causation, secondary: Ib., 18.—Plato's opinion as to first: Montaigne's Wks., 255.—Pythagoras' opinion: Ib., 263.—Great events from little causes: Swift's Wks., iv, 359.

186. CAUTION.—Ostriches have so much that the Quaggos attach themselves to them for safety: Liv. Age, xxxiv, 146.—Spinoza's motto was "*Caute.*"—Des Cartes' device freely translated was "He who lives cunningly lives well."—With hope: Johns. Wks., iii, 306.—Its relation to hope: Ram., No. 119; Addison's Wks., iii, 306.—Like a wall: Philo Jud., ii, 359.

187. CELESTIAL railroad.—Hawthorne's, a capital improvement on Bunyan's Pil. Prog.: Liv. Age, lxvi, 741.

188. CELIBACY.—"Nothing can be more dangerous than such a life of repression." Victor Hugo's "93," 44.—Johns. Wks., v, 490.—A great evil: Spec., No. 528; Tat., No. 261.

189. CEMETERIES.—Reason why they should be in thickly frequented places: Montaigne's Wks., 358.

190. CENSURE.—In general: Johns. Wks., ii, 8, 319.—Should not mislead us: Ib., No. 610.—Tax paid for eminence: Swift's Wks., v, 459.

191. CEREMONIES.—"That Christ had but a slight esteem for rites and ceremonies may be argued negatively from his establishing so few, and positively from the contempt he poured on the traditional formalities prized so highly by the Scribes and Pharisees." Ecce Homo, 186.—Invention and use of: Tat., No. 30.—Inconveniences attending: Spec., No. 119.—Objection to: Montaigne's Wks., 46; ib., 321.—Used by one, ridiculous to another: Hobbes' Wks., iii, 78.

192. CERTIFICATES.—"'Why,' said Mr. G. with great coolness, 'we gave that certificate to get you to take him off our hands, and let me tell you, you will have to give a far higher character before you get rid of him.'" Leisure Hours in Town, 433.

193. CHANGE.—We know from the coal beds of Arctic regions that great physical changes have taken place: Liv. Age, lxxxvi, 531, *et seq.*

194. CHAPLAINS.—In the army, how the office originated: Ruter's Ch. His., 77.—Discourse concerning: Tat., No. 255.—Ought to be respected: Guar., No. 166.—Domestic, how appointed: Spec., No. 609.—Character of Sir Roger de Coverley's: Ib., No. 106.—What they are: Milton's Wks., i, 489.

195. CHARACTER.—Cat-like: "Mr. Carker the manager, sly of manner, sharp of tooth, soft of foot, watchful of eye, oily of tongue, cruel of heart, nice of habit, sat with a dainty steadfastness and patience at his work, as if he were waiting at a mouse's hole." Dombey and Son, chap. 22.—Defined as "a completely fashioned will:" Liv. Age, xcv, 74—Liv. Age, xci, 329; Johns. Wks., viii, 157; Cecil's Rems., 172.—Formation of: Blair's Ser., i, 16.—The most odious in human nature: Spec., No. 169.—Copying: Ram., No. 164.—Difficulty of determining: Montaigne's Wks., 179.—Of Atterbury, Lord Bacon, Burke, Foster, Kingsley, Lavater, Locke, L'Estrange, Macaulay: Allibone's Prose Quotations, 91 to 94.—Of one hundred and fifty persons drawn by Swift: Swift's Wks., *in fine.*—Formation of: Maudsley on Responsibility in Men. Disease, 272, 294, 300.

196. CHARACTERS.—The following curious list of the characters of the late Charles Dickens is given by Mr. Pierce in a work entitled *The Dickens' Dictionary*, published in Boston: Actors 17, actresses 10, actuary 1, adventurers 2, aeronauts 2, alderman 1, amanuensis 1, Americans 25, apprentices 6, architects 4, authors 8, babies 3, bachelors 10, barbers 4, barmaids 2, beadles 6, blind persons 3, boarding-house keepers 3, boobies 2, boots 4, brokers 9, circus performers 7, church 1 (Little Bethel), clergymen 13, clerks, etc., 47, corporations, etc., 8, cricketers 6, cripples 6, dancing-masters 3, detectives 12, editors 4, emigrants 7, fairies 2, farmers 4, footmen 6, fops 3, Frenchmen 23, Germans 5, governesses 3, grocers 3, invalids 7, Jews 3, lawyers 35, M. P.'s 7, misers 9, murderers 10, nurses 13, old maids 16, pawnbrokers 3, physicians 15, plasterer 1, pony 1, policemen 12, pugilist 1, reporter 1, raven 1, resurrectionist 1, sextons 3, showmen 7, shrews 12, surgeons 7, spies 2, swindlers 14, thieves 12, toadies 10, tobacconist 1, tramps 2, turnkeys 6, undertakers 6, vagabonds 8, vessels 7, vestrymen 6, waiters 12, widowers 3, and widows 39.

197. CHARITIES.—Posthumous: "Had it been recorded of the Samaritan that he had bequeathed a large sum of money to be applied to assisting weary and injured travelers, he would not have been spoken of as emphatically *good*, and the world would have lost the most practical lessons ever inculcated." Anon.—Public, a strong argument against deferring their support until death: Liv. Age, xix, 335.—Curiosities of posthumous: Ib., lxvii, 612.—Legal definition of: Webster's Wks., v, 272; vi, 142.—Why public better than private: Swift's Wks., xiii, 5.

198. CHARITY.—That which consists in giving not to be compared with that which consists in understanding and forgiving: Victor Hugo's Fantine, 104—Johns. Wks., iii, 62; ib., v, 13, 16, 359; Liv. Age, lxxxvi, 399.—To poor, illustrated; Spect., No. 177; Reids' Eng. His., 38.—Intended: Guar., No. 166.—The fulfilling of the law: Milton's Wks., ii, 9.—A means to abate popery: Ib., iii, 416.—Due to all: Sir T. Browne's Wks., 2, 7, 82, *et seq.*

199. CHASTITY.—Southey's C. P. Bk., i, 224.—Noblest male qualification: Guar., No. 45.—In woman: Spec., No. 99.—Scipio's: Tat., No. 58.—How esteemed by heathen: Spec., No. 579.—Of renown: Ib., 480.—Its defence recommended: Milton's Wks., i, 271.

200. CHEMISTRY.—Of plants: Correlation and Conservation of Forces, 395.—Chemical action, what it is: Ib., 158.—Cause of light: Ib., 162.—Source of mechanical power: Ib., 397.

201. CHESS.—Montaigne's opinion of: Wks., 167.—Phenomenon: Liv. Age, lxiii, 67.—Sydney Smith fond of: Life, 192.

202. CHILDHOOD.—Its sorrows: Leisure Hours in Town, 245, *et seq.*—Might and Mirth of Lit., 180.

203. CHILDREN.—Death of good, thoughts on: Leisure Hours in Town, 313, *et seq.*—Our duty to them: "A great American statesman said, 'I believe I should have been swept away with the flood of French infidelity if it had not been for one thing—the remembrance of the time when my sainted mother used to make me kneel by her bed-side, and taking my little hands folded

in hers, caused me to repeat the Lord's prayer:'" Huntingdon's Sers., 205.—"Buxton tells us that the Jewish fathers held themselves responsible for the guilt of their children's sins until they were thirteen years old." Ib., 205.—Sorrows of: Liv. Age, lxxiii, 79, *et seq.*—Poor: "These bare feet, these naked arms, these rags, these shades of ignorance, these depths of abjectness, these abysses of gloom, may be employed in the conquest of the ideal. . . This lowly sand which you trample beneath your feet, if you cast it into the furnace and let it melt and seeth, shall become resplendent crystal, and by means of such as it a Galileo and a Newton shall discern stars." Victor Hugo, Marius, 18.—Ministering children, there are such: James Hamilton's Prod. Son, 10.—Literature for: Liv. Age, ciii, 96.—Their instruction: Cecil's Remains, 140.—Beethoven on the death of: Liv. Age, ix, 103.—Lost, recovered by the singing of a hymn: Ib., xx, 429.—Books for: Ib., xlii, 535; ib., xcii, 579.—Jewish children have no childhood: Liv. Age, xxix, 147.—How made unhappy: Ib., xxxii, 3.—Give early hints of their character: Ib., xv, 525.—Thoughts on: Ib., xvii, 147.—Early lessons: Ib., xxxiii, 482.—Bacon, Burke, Carlyle, etc. on: Allibone's Prose Quotations, 98, 103.—Modest proposal for preventing their being a burden to the poor: Swift's Wks., ix, 287.

204. CHINESE.—Their ignorance of the facts of geography: Liv. Age, xxxii, 92; ib,, xv, 211; Meth. Qu. Rev. 1850, 593.—Edicts passed by, in favor of Christianity in the sixteenth century: Ruter's Ch. His. 359.—Alphabet: Chips from a German Works., i. 257, *et seq.*—Translations: Ib., i, 203, 254, 288.—Statements as to obliquity of ecliptic: Humboldt's Cosmos., iv, 454.—How they regard falling stars: Ib., 568.—Punishment of parricide: Spec. No. 189.—Writing: Ib., 60.—Laugh at our gardens: Ib., 414.—Language: Sir T. Browne's Wks., iv, 197.—Books, over two thousand years old: Swift's Wks., v, 69.—Mode of rewarding national services: Ib., 467.—Empire of, its extent: Sommerville's Phy. Geo. 61.—Great productiveness of: Ib., 79.—Fire-springs: Ib., 155.—Flora: Ib., 342.—Language: Whitney's Growth of Lang., iii, 224, *seq.*, 301.—Their discovery of America: Reclus' Ocean, 87.—Language described: Fowler's Grammar, 26 to 28.—Phonetic elements in: Ib., 129.—Possessive: Ib., 302.—Verbs: Ib., 317.—Words from: Ib., 419; Nat. Mag., iii, 481.

205. CHRIST.—Preaching: "It is said of a fashionable preacher that he took for his text, 'I will know nothing among you but Christ and Christ crucified,' and contrived never to mention his name again." Preacher and King, 236.—Benevolence of: "Except in the case of an unconscious tree, he never raised his hand but to bless and to heal." Liv. Age, xliv, 253.—Charged with artifice: Renan's Life of Jesus, 110, 176.—Never thought of passing for an incarnation of God: Ib., 220.—A thermaturgist against his will: Ib.—Caused religion to take a step in advance: Ib., 64.—Not born in Bethlehem: Ib., 65.—His ignorance of Hebrew and Greek; Ib., 67, 76.—"It would have taken a Jesus to forge a Jesus," Parker, quoted in Broken Lights, 155.—"If he did not speak these words of wisdom who could have recorded them for him." Ib., 155.—His death admitted to be a necessity: Renan's Elements of Criticism, 211.—To separate the historical Christ from the evangelical, impossible: Ib., 221.—". . . an obscure man,—even orthodoxy does not forbid our calling him so,—author of the grandest revolution that ever changed the face of humanity, become the link between two leaves of history, loved furiously, furiously attacked, so that there is not one round of the moral ladder on which he has not been placed. Native of a small district very exclusive in its nationality, very provincial in thought, he has become the universal ideal. Athens and Rome adopted him, the Barbarians fell at his feet, and even to-day rationalism dares not look at him closely except on its knees." Religious History and Criticism, 213.—And other martyrs: Chips from a German Works., i, 49 to 60.—The infant: Ib., ii, 163.—His method of instructing: Milton's Wks., i, 278.—Manner of teaching: Ib., ii, 132.—Never used force but once: iii, 332.—Not the Lamb of God in any sacrificial sense, but as the possessor of inward happiness: Ecce Homo, 11, *et seq.*—What is called his temptation, the excitement of his mind by the nascent consciousness of supernatural power: Ib., 17.—No important change took place in his mode of thinking, speaking or acting: Ib., 24.—"The Romans killed him for clumsy royalty, the Jews sought to kill him because he did not use physical force in maintaining the claim." Ib., 35.—Doubts as to his miracles: Ib., 51, *et seq.*—"A personage as mythical as Hercules:" Ib. 51.—Felt as a *patriot:* Ib., 64.—Parallel between, and Socrates: Ib., 105, *et seq.*—As a dogmatist: Ib., 156, 195.—His plan of Life without ambition: Ib., 204.—His injunctions: "relieve physical needs," "add new members to the church," "forgive injuries:" Ib., 209, 329, 331, 334.—Whose son was he: Liv. Age, lxxx, 540.—Splendid picture of the condition of the world at his coming: Ecce Homo, 144, *et seq.*—Did not teach by human methods: Nature and Supernatural, 308.—His sufferings: Spec. No. 356.—Merit of his sufferings: Wats. Ins. ii, 134.—Physical causes of his death: Liv. Age, xiii; 381.—His death not an afterthought: Wats. Ins. ii, 56.—The only possible expedient to save man: Ib., 139.—His intercession in a human body: Liv. Age, xix, 53.—Will have a body for ever: Wats. Ins. i, 617.—His divinity: Bushnell's God in Christ, 125.—His two natures: Wats. Expos. 25.—His sufferings vicarious: Boswell's Johnson ii, 303.—Humanity gave value to his sufferings: Wats. Ins. ii, 134.—His agony: Meth. Qu. Rev. 1849, 185; Saurin's Sermons, 396.—Living-stone, why so called: Leighton's Com., 76.—Tried-stone: Liv. Age, xxxiii, 188.—Prefigured by heave offering: Clarke's Com., i, 434.—His personal appearance in art: Liv. Age, lxxxii, 437; lxxxiv, 85; xci, 454.—Five classes attacked the church's teaching as to his office and person: Ib., lxxx, 540.—His impeccability: Ib., 535.—His life a reality: Liv. Age, lxxxiv, 81.—The religion he founded: Renan's Rel. Criticism, 352.—No individual more exclusively God: Ib. 185.—His religion introduced into Britain: Taine's Eng. Lit., i, 44, 50.—Pictures of: "I do not think that any man, who is thoroughly certain that Christ is in the room, will care what sort of pictures of Christ he has on his walls." Beauties of Ruskin, 234.—Face of: "Of that noblest countenance which once smiled upon the plains of Palestine we possess not, nor will mankind ever recover any perfect and infallible picture, any sun-drawn photograph which might fill us with unerring certainty he was, or he was not, as our hearts may conceive of him." Broken Lights, 154.—To separate the historical from the evangelical impossible: Renan's Rel. Criticism, 221.

206. CHRISTIAN.—A name given by adversaries: Trench on Words, 112.—Christians, at first, of obscure social position: "They belonged for the most part to the subject races of the Roman Empire. The government of affairs, the ordering of the social system, was in other hands. Their masters were jealous and reserved Little concerted action of any kind was allowed to them. Any protest they might have made against social inequal-

ities and injustices would have died away utterly unheard. There was no channel through which those who discerned an evil could communicate with those who had the power of removing it." Ecce Homo, 213.—Names: Southey's C. P. Bk., ii, 38.—Should die in armor: Liv. Age, xxxvii, 662.—Ideas, in the Koran: Chips from a German Worksh., i, 146, 328; ib., ii, 193, 207.—Mysticism of Christians: Ib., i, 227.—Number of: Ib., i, 158, 212.—Proofs of: Spec. No. 213.—Above philosophy: Ib., No 634.—Who are the completest Christians: Montaigne's Wks, 171.—Faith, received in Britain by King Lucius: Milton's Wks. iii, 75.—Others say long before Lucius: Ib.—When preached to the Saxons: Ib., iii, 137, *et seq.*—How christians behaved to tyrants: Ib., vi, 121. —Morals: Sir T. Browne's Wks., 53 to 114.

207. CHRISTIANITY.—To triumph: "Persecution has not crushed it, power has not beaten it back, time has not abated its force, and, what is most wonderful of all, the abuses and treasons of its own friends have never shaken its stability. Mohammedanism, punctually served, and to the letter, by the bigoted fidelity of its adherents, grows old and dies in a much shorter time. Christianity, betrayed, corrupted, made to be the instrument of unutterable woes, by its disciples, is yet forbidden to die. God will not let the dissensions, the treasons, the unutterable and abominable profligacies, that are mortal to the life of other institutions, have any power of death upon it; upholding it visibly Himself, and showing by that sign, as he could by nothing else, that the settled purpose of his will is to establish it as the universal religion." Nature and Supernatural, 427.—Its internal evidences called by Chalmers, the portable evidences: Liv. Age, xxxiv, 442.—Deleterious consequences of rejecting, seen in Eugene Sue's "Seven Deadly Sins," written to demonstrate that they are most excellent qualities only liable to abuse.—Mottoes of its opposers: "No *dogmatic* christianity," (Toland's Christianity not mysterious) "No *historical*," (Chubb's True Gospel of Christ asserted,) "No Christianity *at all*," (Bolingbroke): Liv. Age, lxxxii, 393.—"That concrete power of religion which can act on a man in the completeness of his being. . . The ministry of faith to doubt, peace to trouble, of mercy to a sense of guilt, of comfort to sorrow, and of the perfect future to the imperfect present." Giles' Illus. of Genius, 361.—"Scarcely felt in the heart of Judaism, it made no noise, provoked no reaction, left no memory!!!" Renan's Elmts. of Criticism, 205.—"Reform's last word:" ib., 385, *et seq.*—"Free Christianity alone is eternal and universal:" Ib., 386, 388, *et seq.*—Not complete—not sufficient: Ecce Homo, 352.—In general: Southey's C. P. Bk. i, 2.—Infidel testimony in its favor: Liv. Age, xviii, 580.—Proved true: Boswell's Life Johnson, i, 199; ib., ii, 441.—Favorable to knowledge: Hall's Sermons, 14.—Not borrowed from Plato: Liv. Age, xxvi, 3.—Hundredfold greater difficulties stand in the way of any contrary belief: Liv. Age, lxvi; 394.—Made acceptable sometimes by despair: Ib., xxxvi, 442. —Its relation to philosophy: Ecce Homo, 109, *et seq.* —Its *antisyllogism;* it turns bad men into good: Liv. Age, xlv, 17.—Inflicts no punishments in this life: Ecce Homo, 64.—Revelation of: Schlegel's Phil. of Life, 147.—First eight centuries of: Ib., 149.—Middle ages: Ib., 149. Its struggle in the: Ib., 210.—Science and Philosophy of: Ib., 249.—Without an altar: Ib., 273.—Its jurisprudence: Ib. 301.—A part of the common law: Story's Life and Letters, i, 430, 434; ii, 8, 462, *et seq.*—Carlyle, Charnock, Chateaubriand, etc. on: Allibone's Prose Qu., 106, 113.—Argument against abolishing: Swift's Wks. ii, 381.—Objections against: Ib., 383.—Its mysteries: Ib., v, 104. —Decline of: Ib., x, 59.—Only system that can produce content: Ib., 574.

208. CHURCH.—"Ah! I do not confound you (clergy) with the church, no more than I confound the mistletoe with the oak. You are the parasites of the church, the diseases of the church. Ignatius is an enemy to Christ." Victor Hugo.—Eras of its History: I. AGE ANCIENT: A. D. 1 to 800. *First Period;* 1 to 312, A. D. Constantine. *Second Period;* 312 to 800. Charles Gt. II. AGE MEDIÆVAL, 800 to 1517. *Third Period;* 800 to 1216. Innocent iii. *Fourth Period;* 1216 to 1517. Martin Luther. III. AGE MODERN: 517, 1866. *Fifth Period;* 1517 to 1648. Peace of Westphalia. *Sixth Period;* 1648 to present time.—Churches decked with greens: Year Bk., i, 1635.—Not decked with mistletoe: Ib., Images in: Yr. Bk. ii, 1367. —Hogarth's satire on: Ib., 1369.—On beautifying: Ib., iii, 25.—Strewing with rushes: Ib., 277.—An established, —"the grave of intelligence." Renan's Rel. Criticism, 304.—Of the future: "It does not seem probable, nor is it in any wise to be desired, that the 'Church of the Future' should arise out of a Sect. . . . . It will be the recognition of the *Divine Rights of the Intellect.* We do not want much more 'Rehabilitation of the Flesh,' in a pure sense—none at all in a sense it is sometimes preached. . . . . It will bid them descend into their own hearts and find there the idea of all Holiness and Love." Broken Lights, 192, 198, 205.—How the King of England came to be head of: Burnet's His. of Ref., iv, 78.—To prosper must be active: Harris' Witnessing Church, 16.—Quarrels, no argument against religion: Meth. Qu. Rev., 1847, 316, *et seq.*—Neander's doctrine of: Liv. Age, xxix, 103.—"When Christ left the church it was not a divorce." Baxter's Saints Rest, 45.—Parties in the: Liv. Age, xxxix, 452; Harper's Mag., March, 1876.—Christian, "a commonwealth based upon the kindred of every human being to every other:" Ecce Homo, 339.—"With all its narrowness and mistakes, with some hideous dogmas, with which it has clouded the face of God, and tortured the souls of men, it has accomplished a great work." Broken Lights, 58. —Established, "The grave of intelligence:" Renan's Elts. of Criticism, 304.—Last of those built by Wren: Yr. Bk. 245.—Sin in the church: "I have seen such sin in the church, that I have been often brought by it to a sickly state of mind. But, when I have turned to the world, I have seen sin working there in such measures and forms, that I have turned back again to the church with more wisdom of mind and more affection to it, tainted as it is. I see sin, however, no where put on such an odious appearance as in the church." Cecil's Remains, p. 212.—Salutations in, impertinent: Spectator, No. 259.—Work, slow work: Ib., No 383.—Primitive, had all things common: Milton's Wks. ii, 231.—Causes preventing its reformation in England: Ib., i, 1, to 100.—How to remove hirelings out of: Ib., iii, 337.—Why called our mother: Ib., i, 243.—Demands our obedience: Ib., 507.—Excommunicates not to destroy: Ib., iii, 333.—Will persecute when mercenary: Ib. iv, 325.—Of Scotland.—Graphic picture of its origin: Meth. Qu. Rev. Oct., 1849.—Broad, its Theology: Liv. Age, lxvi, 273.—Parties, in England: (Fine article by Conybeare): Liv. Age, xxxix, 451, *et seq.*—The *Recondite* party, a Judaizing party: Ib., 468.—*Anglican:* Ib., 468.—*Tractarian:* Ib., 469.—High, Low, Broad: Ib., 482.—Neglect of churchgoing: Liv. Age, xcii, 607.—Honors and preferments should not incite to her service: Milton's Wks. i, 234, *et seq.*—How the church of England differs from Rome: Ib., i, 507; ib., iii, 407.—Discipline, when dangerous: Ib.,

i, 102.—Government, prescribed: Ib., i, 97, *et seq.*—Churchmen sometimes covetous: Ib., i, 232.—Deficient in learning: Ib., 310.—Weakness in calling on magistrates: Ib. iii, 321.—Meaning of the term: Hall's Wks., iii, 106, *et seq*; ib., iv, 319; ib., v, 390; ib., vi, 316.—And state: Alibone's Prose Qu., 114.—Established: Renan's Rel. Criticism, 304.—Funerals in: Swift's Wks. xvii, 296.—In danger: Ib., iii, 22; ib., 78, 134.—Fifty new: Ib., 229.—In general: ii. 425; iii, 235; v, 321; x, 242.

209. CITIES.—Of the plain; Sodom and Gomorrah—their destruction confirmed: Liv. Age, xxiii, 11.—Ancient: Yr. Bk. iii, 822.—Nature, leaking into: Autocrat of the Breakfast Tab. 319.—Two kinds: Philo Jud. ii, 23.—Levitical: Ib., i, 238.—Of refuge: Ib., ii, 212, *et seq.*—Built by Cain: Ib., i, 297.

210. CIVILITY.—"'Well old fellow, how did you get together all this tin,' said a pert youth to an old Quaker. 'By one article alone in which thou may deal if thou pleaseth—civility,' was the reply." Anon.—And good breeding, not synonymous: World, No. 148.—Observations on: Montaigne's Wks., 46.—Its inconveniences: Swift's Wks., x, 185.—Forms of, for weak understandings: Ib., x, 215.

211. CLASSICS.—Effect of the, on morals: Hall's Wks., iv, 33.—Classical passages for mottoes: Sir T. Browne's Wks., iv, 454, 456.—Spirit of: Taine's Eng. Lit. i, 490–2.—Classical authors translated: Ib., i, 152, 160.—Euphony of classical language: Fowler's Gram., 164.

212. CLAY EATING.—Described: Liv. Age, xiii, 367.

213. CLEANLINESS.—The natural law of, taught by all animate nature: Liv. Age, xx, 130, *et seq.*—A mark of politeness: Spec. No. 631.—A virtue: Hume's Wks., ii, 404; iv, 345.

214. CLERGY.—Benefit of: South's C. P. Bk. i, 10.—English: Liv. Age, xxxvii, 522.—Their habits a hundred years ago: Ib., lxix, 626.—Condition of, this century: Ib., lxxv i, 356.—Low condition of German Protestant: Ib., xcv, 279.—Romish, call themselves cocks of the Almighty: Yr. Bk. i, 225.—Dress of: Ib., iii, 236.—Expenses: Ib., 293.—Attachment of: Ib., 483.—Rarely hear sermons: Autocrat of the Break. Tab., 31.—Their patients not always truthful: Ib., 97.—Clergyman, character of a good one: Spec. No. 106.—Respect due: Tat. No. 68.—End they should propose: Ib., Nos. 3, 13.—Laziness of: Tat. No. 66.—Vanity of: Spec. No. 609.—Should be patterns: Milton's Wks. i, 179.—Not to gape after preferments: Ib., 233.—Their condition in England: Ib., iv, 307.—Their bad character by Gildas: Ib., iii, 130.—Old, left little behind them: Sir T. Browne's Wks., i, 203.—In general: Swift's Wks., *in fine.*

215. CLIMATE.—Changes of: Yr. Bk. ii, 70.—No influence on freedom and slavery, or virtue and vice: Addison's Wks., v, 41.—During the Eiocene period: Sommerville's Phy. Geo. 30, 32.—Secular changes of: Croll's Climate and Time, 75 to 88.—Cold: Ib., 288.—Warm: Ib., 295.—Rough sketch of history of, for sixty-thousand years: Ib., 409.—Changes during coal period: Ib., 426.—Influence of, on English people: Golds. Wks. ii, 366.—Changes: Reclus' Ocean, 353, 135, 331, *et seq.* Herschel's Phy. Geo. 247, *et seq.*—In general: Flammasion's Atmosphere, 245.—Influence on blood: Draper's Physiology, 71.—On intellect: Ib., 269.—On diet: Ib., 246.

216. COINCIDENCES.—In profane and sacred history: Liv. Age, lxxxv, 48.—In the form of words: Fowler's Gram., 421.

217. COLLEGE education.—Not essential to success in oratory: Liv. Age, xxv, 208.—Objections to: Montaigne's Wks., 100.

218. COMBUSTION.—Spontaneous: ". . . in the living organism is a fiction adopted to explain circumstances which do not carry their explanation with them. As a fiction it is discredited by its open contradiction to all known truths. It is impossible: and if it could be shown to be possible, nay, eminently probable, there would still be no evidence which could make us believe that it had actually taken place." Liv. Age, lxix, 742.

219. COMETS.—Philosophy of: Yr. Bk., iii, 472.—Statements of Chinese concerning: Humboldt's Cosmos, iv, 539.—Orbits, etc: Ib., 356, 533, *et seq.* Mitchel's Popular Astro., 289.—Mayer on: Correlation and Conservation of Force, 270.—Retradation of: Draper's Physio., 199; Nat. Mag. vi, 355. 449.—One seen in 678 like a pillar: Milton's Wks., iii, 164.—Two appear near the sun: Ib., iii, 170.—What they portend: Ib. iii, 237; ib. iii, 293.—Petet's theory of: Sir T. Browne's Wks., i, 113.—Mæstlin on: Ib., 118.—How to measure: Ib., 299.—Several opinions concerning: Ib. iii, 292.—Cannot be frozen clouds: Hobbes' Wks., i, 483; vii, 105.

220. COMMENTARIES.—In general: Southey's C. P. Bk. ii, 206.—Cæsar's splendid: Spec. No. 367.—Difficulties: Addison's Wks., x, 123.

221. COMMON people.—"No statesman can afford to omit the common people from his calculation. They are the very root and core of society. Kings are only the blossomings of the national tree. The roof is more dependent upon the foundation than the foundation upon the roof. Nearly all, if not quite all, the movements which have changed the thinking, and determined the new courses of the world, have been upward, not downward. The great revolutionists have generally been cradled in mangers, and gone through rough discipline in early life. Civilization is debtor to lowly cradles; and unknown masters hold a heavy account against the world." Ecce Deus, 95.—Common prayer, strictures on: Yr. Bk., ii, 149.—Excellency of: Spec. No. 147.—Advice to readers of: Tat. Nos. 60, 230.

222. COMMON-SENSE.—"Hence then a general law, of singular importance in the present day, a law of common-sense—not to decorate things belonging to purposes of active and occupied life. Wherever you can rest, there decorate; where rest is forbidden, so is beauty. You must not mix ornaments with business, any more than you may mix play. Work first, and then rest. Work first and then gaze; but do not use golden ploughshares. Do not thrash with sculptured flails; nor cut bas-reliefs on millstones; nor bind ledgers in enamel." Beauties of Ruskin, 133.—The philosophy of: Sir. W. Hamilton, 19, *et seq*; ib., 161.—Trench on: Alibone's Prose Qu. 120.—And scholarship: Nat. Mag. vi, 273.

223. COMPILATIONS: Johns. Wks., v, 343.

224. COMPOSITION: South's C. P. Bk., i, 224.—Webster's habit of speaking was not so much to write out what he was going to say as it was "to walk up and down the room thinking it over." Golden Age of Am. Oratory, 102.—"I never use a long word when I can find a short one." Webster, Ib., 111.—Shakespeare and the English Bible, Webster's special study: Ib., 112; ib., 135.—Word painting: Ib., 136.—Fisher Ames did little

more than draw the outline in his closet: Ib., .151—William Pinkney studied the dictionary page by page: Ib., 180. *et seq.*—Pinkney carefully premeditated everything: Ib,, 208.—In general: Fowler's Gram. 393, *et seq.*—Sydney Smith's rapidity in: Life, 106.

225. COMPROMISE.—"The party of tepid water." Vict. Hugo, St. Denis, 125.

226. CONCEPTION.—Clearness of, essential to clear enunciation: Bautain on Extemp. Speaking, 22.

227. CONCEIT.—"A fool, unless he knows Latin, is never a great fool." Trench on Prov. 82.—Of men of slender attainments: Sir T. Browne's Wks., ii, 104.

228. CONDITIONED.—The philosophy of the: Phil. of Sir W. Hamilton, 439.

229. CONFESSION.—Auricular: Liv. Age, xvii, 20; ib., xcii, 773.—Opinion of the Vaudois on: Israel of The Alps, (Bohn,) 5.

230. CONFIDENCE man: "His long black hair escaped in negligent waves from beneath each side of his old pinched-up hat; and glimpses of his bare wrists might be observed between the tops of his gloves, and the cuffs of his coat-sleeves. His face was thin and haggard, but an indescribable air of jaunty impudence and perfect self-possession pervades the whole man." Pickwick, chap. 2.

231. CONGREGATIONS.—Expedients of some men to obtain: Leisure Hours in Town, 416.

232. CONSCIENCE.—Paley said he was too poor to keep one: Liv. Age, xxxix, 481.—Where found: Ib., xlv, 7.—Napoleon—"an experiment, under the most favorable conditions of the powers of intellect, without *conscience*." Liv. Age, lxxii, 408.—"Many men walk with a trembling step on firm ground. When one has a tranquil conscience and a good purpose, he ought to walk with a firm step on trembling ground." Hugo's Life, 105.—Of a good man should be taken for granted: Victor Hugo, Fantine, 37.—"Nothing, it is said, more puzzled Bonaparte. He would offer a man money; if that failed, he would talk of glory, or promise him rank and power; but if all these temptations failed, he set him down for an idiot, or a half-mad dreamer. Conscience was a thing he could not understand." Whately's Bacon, 202.—"To write the poem of the human conscience, were it only of a single man, were it only of the most infamous of men, would be to swallow up all epics in one superior and final epic. . . . The conscience is a chaos of chimeras, of lusts and temptations, the furnace of dreams, the cave of ideas which are our shame. It is the pandemonium of sophisms, the battle-field of the passions." Victor Hugo, Fantine, 127, *et seq.*—"It takes conscience to see the right; intellect won't do it. The best ears in the world never perceive a rainbow, nor even the sunrise, but the eyes of any little girl see both." Weiss' Life of Parker, ii, 174.—"A violated conscience is the most awful fact in the universe." Dewey.—Essentially connected with the will: Liv. Age, lxxxviii; 170.—Weak: South's C. P. Bk., i, 5.—Torpid: Ib., 67, 324; ib., ii, 48.—What it is: Wes. Ser. i, 101; Watson's Apology, ii.—Wesley's definition: Ser's., ii, 376, *et seq.*—Self accusing power: Liv. Age, lxxxv, 614.—Relation to reason: Schlegel Phil. of Lf., 50.—Imperfection of: Ib., 446.—Described: Tat. No. 40.—To the soul what health is to the body: Guar. No. 135.—Good, end of ambition: Spec. No. 188.—In the hour of death: Guar. No. 135.—Laws of, from custom: Montaigne's Wks., 70.—Its irresistible power: Ib., 193.—Not to be forced in religious matters: Milton's Wks., iii, 305.—"I'll not meddle with it, it is a dangerous thing, it makes a man a coward; a man cannot steal but it accuseth him; a man cannot swear, but it checks him; a man cannot lie with a neighbor's wife, but it detects him. 'Tis a blushing, shame-fac'd spirit that mutinies in a man's bosom; it fills one full of obstacles: it made me once restore a purse of gold, that by chance I found; it beggars any man that keeps it; it is turned out of all towns and cities for a dangerous thing."—Rich. iii, i, 4.—Its suggestions to be regarded: Hall's Wks., i, 360.—Its conflicts with passion: Sir T. Browne's Wks., ii, 101.—Compared to breeches: Swift's Wks., ii, 90.—Defined: Ib., x, 43, 46.—Liberty of. Ib., 168.—Oliver Cromwell's: Ib., 169.—Incorruptible and unerring judge: Philo Jud. iv, 243.—Power of: Ib., 465.

233. CONSCIOUSNESS.—The religion of, defended: Broken Lights, 113.

234. CONSOLATION.—Johnson's Wks., ii 332, 336; Foster's Essays, 73; Liv. Age, xvi, 205.- How obtained: Ramb. No. 52.

235. CONSTITUTION.—A nation's: ". . constitution is not made, it grows of itself; or rather, it is Divine Providence, who assumes the office of making it by the process of centuries, and writes it with His finger in people's history. It was thus the English constitution was formed, and that is why it lasts." Art of Extempore Speaking, 132.

236. CONTEMPT.—"The graceful vase that stands in the drawing-room under a glass shade, and never goes to the well, has no great right to despise the rough pitcher that goes often and is broken at last." Liv. Age, lxxi, 308.—More cutting than calamities: Spec. No. 150.

237. CONTENTMENT.—Might and Mirth of Lit. 191; Johns. Wks., ii, 400; Liv. Age, xxi, 91.—Aids to: Helps' Essays on Organization of Daily Lf., 12.

238. CONTROVERSY.—Writers of, on: Johns. Wks., iii, 225.—Illustrated: "High church, low church, and evangelical. *Evangelical.*—Two beans and two beans make four beans! *Low Churchman.*—I beg your pardon, sir; but according to *my* arithmetic, three beans and *one* bean make four beans. *High Churchman.*—Gentlemen, I pity your stupidity and your ignorance; and I lament the mischief you are working in inculcating that but two parcels of beans can make four beans, while both history and geometry so clearly establish that it takes four separate and individual beans to make four beans. Moral, founded on fact: While the doctors disputed about the arithmetic of the ration, poor Lazarus died of starvation for want of the beans." *Independent.* Nat. Mag. viii, 257; Yr. Bk., iii, 160.—Hydrostatic paradox of: Autocrat of the Break. Tab. 130.—Its advantages: Hall's Wks., iii, 85; ib., iv, 423.—With papists unmatched: Swift's Wks., iv, 408.

239. CONVENTIONS.—French, of 1791-'2, its pretensions: "In 1791-'2, the national Convention of France conceived the magnificent idea of establishing a new standard for everything—morals, money, and measure. 'Let the heavens,' they said, 'furnish new units of time, and the earth new units of space. Let the week and the month and the year yield up their prerogatives. Let the former history of the world be forgotten, and let all history date from this time. Let the months be divided into thirty days, and let the Sabbath occur every tenth day. Let the day be divided into ten hours, and let new dials be constructed to show them. Let a girdle be drawn round the earth, which shall connect Paris with the Poles: let this girdle be a standard of measure, and

let men be sent out to ascertain its amount.'" Liv. Age, lxxii, 452.

240. CONVENTS.—Their evils: Victor Hugo's Cosette, 114; ib., 128; ib., 134; Liv. Age, lxxxiii, 43. —Great wisdom of instituting: Swift's Wks., ii, 393.

241. CONVERSATION.—In general: Johns. Wks., ii, 274, 297; ib., iv, 277-'9; ib., v, 135.—Christian: Giles Illus. of Genius, 212.—Great faults of: Autocrat of the Break. Tab. vi, 11, *et seq.*—One of the fine arts: Ib., 59.—Like chess-playing: Ib., 72, *et seq.*—What it is: Spec. No. 143.—Virtue of: Ib., 574.—Talent for: Tat. No. 21.—Rules for: Spec. No. 143.—Use and abuse of: Tat. No. 225.—Stuffed with too many compliments: Spec. No. 103; ib., 53, 100, 119.—The advantages of: Montaigne's Wks., 91, 452.—"I praise God for you, sir; your reasons at dinner have been sharp and sententious; pleasant without scurrility, witty without affectation, audacious without impudency, learned without opinion, and strange without heresy." Love's Lab. Lost, vi.—Hints for essay on: Swift's Wks., v, 227, *et seq.*—Ingenious: Ib., viii, 239.—In general: Ib., vi, 213; v, 461; xvii, 384; viii, 241, 250; xvi, 234.

242. COURAGE.—Luther's: Ruter's Church His., 308.—Defined: Foster's Essays 25.—Of Lady Sale: Liv. Age, xx, 247.—Moral and physical: Ib., xiv, 550.—Polycarp's: Ruter's Ch. His. 37, Philo Jud. iii, 412.—Chief topic in books of chivalry: Spec. No. 99.—Must be united with other virtues: Ib., No. 422.—Chief point of honor in men: Ib., No. 99; ib., No. 350.—Extreme, same effect as fear: Montaigne's Wks., 171; Hobbes' Wks., iii, 43, 79, 205, 701; iv, 42, 110, 118.

243. COURTESY.—"Leo of Milan having set before Cæsar an ill-seasoned dish, was remonstrated with, by Cæsar's companions. But Cæsar reproached them sharply saying—they were free not to eat of a dish they did not like, but that to complain of it aloud was a want of good breeding." Nap's Lf. of Cæsar, 288.

244. COURTIERS.—"It was the custom not to knock but to scratch at the doors of royal apartments. Was this the better to imitate dogs." Preacher and King, 209.

245. COWARD.—"His cold eyes would hardly have been eyes but for the short ends of lashes which, by bringing into immediate contact with something paler than themselves, expressed their form. His short-cropped hair might have been a mere continuation of the sandy freckles on his forehead, and face. His skin was so unwholesomely deficient in the natural tinge, that he looked as though *if he were cut he would bleed white.*" Hard Times, Bk. i, chap. 2.—Naturally impudent: Spec. No. 231.—Never forgive: Guar. No. 20.—Marks of a: Spec. No. 611.—Universality of cowardice: Ram. No. 126.—Folly of: Ib., No. 129.—Punished in different countries and periods. Montaigne's Wks., 47.—"His mind is not heroic, and there's the honor of it." Mer. Wives Win. i, 3.—"A coward, a most devout coward; religious in it." Twelfth N. iii. 4.—"A coward is worse than a cup of sack with lime in it: Hen. iv, Pli. ii, 4.—'In a retreat he outruns any lacquery; marry, in coming on he has the cramp." All's Well. iv, 3.—To be punished with death: Swift's Wks., v, 455.—Why exempted from military service: Philo Jud., iii, 417; ib., iv, 261.—"Henry IV. said truly that none but a coward would boast of never being afraid." Preacher and King, 139.

246. COVENANTERS.—History of the: Meth. Qu. Rev. 1850, 445.

247. CREATION.—Its epoch: see work by Eleazar Lord, D. D., New York, Scribner, 1851, *in fine.*—Out of nothing: "The creation of matter out of nothing is perfectly credible as a fact, but not definitely conceivable by our imaginations. The combination of pre-existing elements, and the development of new properties, in the resulting compound, is what we daily witness." Currents and Counter-Currents, p. 365.—Of each separate person would result in many evils: Nature and Supernat. 180.—Creation not God's greatest work: Ib., 272. —The work of God and not from monads: Liv. Age, xi, 103.—Natural history of: Ib., vi, 579.—Not eternal succession: Ib., lxxxv, 247.—Folly of saying it was by chance: Wats. Ins., i, 369.—Of the gods: Chips from a German Worksh., ii, 330, *et seq.*—Of man: Ib., 330, *et seq.*; ii, 330.—Of the world: Ib., i, 151; ii, 330.—Cause of intelligible: Schlegel's Phil. of Lf. 127.—Term defined: Sir T. Browne's Wks., ii, 50, *et seq.*—Basil's History of: Ib., 240.—Theory of: Reclus. Earth, 16.—New view of Mosaic narrative: Liv. Age, lxiii, 547.—Questions concerning: Philo Jud. i, 1.—Of animals: Ib. iv, 293.—Of world: Ib., iv, 284.

248. CREATOR.—The greatest discoveries in science, those which set out with the idea of a: Liv. Age, ix, 60.—Proof of the existence of one: Montaigne's Wks., 229.

249. CREATURE.—No creature can be absolutely perfect: Wats. Ins. ii, 33.—Creatures superior to man: Boling. Wks., iii, 325.

250. CREDULITY.—For an astounding collection of instances of the credulity and folly of the Fathers see Middleton's *Free Inquiry.*—"St. Jerome says he saw a satyr. Augustine tells of men with their heads in the breasts. Eight of the greatest of the Fathers quote the phœnix as the *proof* of the immortality of the soul. To decide which book should be canonical, it is asserted that the Nicene Fathers placed all the rolls on the altar at night and next morning the apocryphal ones had all rolled off of themselves. Two dead bishops also signed the canon. But in this matter of miracles, there were no limits to credulity or absurdity." Broken Lights, Note 45.—Instances of: Salverte's Occult Sciences, 10; Johns. Wks., iv, 208; Ib., v, 37.—Popular: Yr. Bk., ii, 1139.—In woman infamous: Spec. No. 190.—Common failing of weak virtue: Ramb. No. 175.—Of bigots: Addison's Wks., v, 37; Sir T. Browne's Wks., ii, 208, 214.—Disposes to lying: Hobbes' Works, iii, 92.

251. CREMATION.—Described: Rec. of a Country Parson, 107.—The first president of the American Congress, Henry Laurens, the subject of: Ib., 112.—Napoleon expressed a desire for: Ib., 112.—In general: Sir Thos. Browne on Urn Burial; Wks., iii, 456.—The Tartars burn the bodies of their rich men in furnaces and their bones powdered are worked up with meal into cakes, which are piled in a heap in the tomb: Liv. Age, xxxiv, 483; Ib., lxxxvi, 483.—"Cremation became general at an early epoch among the Romans. We find the custom mentioned in the Twelve Tables, (Cic. *De Leg.* ii, 23.) Sulla was the first of the Gens Cornelia who was burned. It is doubtful at what time cremation became general in Greece; the probability is that the innovation of burning spread more slowly in that country, and that the methods of burial and of cremation were concurrently practiced for a considerable period. Socrates, for instance, speaks of the alternative of interment or cremation for his body, (Plat. *Phaed.* p. 115.) Cremation is mentioned in the Iliad, (*Il.* xxiii, 127, and xxiv, 787.) Lucian mentions that the practice of the Persians is to bury their dead, but that of the Greeks to

burn the same (Luc. *De Luct.* 21.) The manner of cremation both among the Greeks and the Romans appears to have been very similar. When the pyre was quite burned down the fire was extinguished by pouring wine over the flames and hot ashes. The relatives then collected the remains of the deceased, and placed them in urns. These urns were made of various materials and of different shapes; sometimes they were made of gold, (*Od.* xxiv, 71;) sometimes of baked clay, or marble, or alabaster. The Romans called the urn *feralis urn;* it generally bore an *epitaphium* beginning with the letters D. M. S., meaning *Dis Manibus Sacrum*, or 'sacred to the manes;' this was followed by the name of the deceased, length of his life, etc. The poor citizens were not burned singly but in heaps together, (Mar. lib. viii, Epig. 75.")

252. CRIMES.—Sure to be found out. The cranas of Ibycus: Trench on Prov., 45.—Napoleon's three great: Murder of the Duke D'Enghein; Toussant l' Ouverture; and Palm the bookseller: Liv. Age, lxxii; 405.—What constitutes: "'If a man steals a horse or a cow, we call him a Tcherkess.' Said Pasha replied, 'Yes; and if he seizes a whole province then he is called czar.'" Liv. Age, lxxxii, 466.—Contagion of: Read's Lectures on Eng. His. 143.—"Crime is flattered by having virtue to preside over it. *Danton* says . . . no squeamishness in revolution. Does the elephant stop to look as to where he sets his foot. Robespierre says . . . The foreign war is nothing, the civil war is all. The foreign war is a scratch that one gets on the elbow; civil war is the ulcer which eats upon the liver." Victor Hugo's "93." 45, 48. Ecce Deus, 225.—As insanity: Maudsley on Responsibility in Mental Disease, 26.—Hereditary: Ib., 29.

253. CRIMINALS.—"The poacher dwells in the forest; the smuggler on the mountains or on the sea. Cities produce ferocious men because they produce corrupt men. The mountain, the forest, and the sea, render man savage, they develope the fierce, but do not destroy the human. It is a fearful hour when the criminal law pronounces shipwreck upon a man—when society withdraws itself and gives up a thinking being for ever." Victor Hugo's Fantine, 53.—Elephants used as executioners of: Yr. Bk., ii, 356.—Not to be butchered without trial: Milton's Wks., vi, 23.—In general: Hobbes' Wks., iii, 127, *et seq.*—Treatment of: Maudsley on Responsibility in Mental Disease, 25 to 33.

254. CRITICISM.—Johns. Wks., viii, 188; Ib., ii, 151, 161; ib., iv, 107, 213; ib., x, 238, 244; South C. P. Bk., i, 215, 216; ib., iv, 673.—"They say that Angelico of Fiesole never painted the heads of the Virgin or the Christ except on his knees; it would be well for criticism to imitate his example, and only after having adorned them, to face the radiance of certain figures before which the ages have bent low." Religious History and Criticism, 168.—Killing: Yr. Bk., iii, 651.—The proper end of: Ramb. No. 176.

255. CRITICS.—Currents and Counter-currents, Holmes, 314; Johns. Wks., ii, 15, 151-2; ib., iii, 139; ib., iv, 211, 213, 214; ib., v, 12, 97, 305; ib., x, 190.—Described: Tat. Nos. 29, 165, 246.—Qualifications of: Spec. No. 291.—"To-morrow the critics will commence. You know who the critics are? The men who have failed in literature and art." Disraeli's Lothair.

256. CRUCIFIXION.—Instruments used in, emblematical: Liv. Age, i, 622; Harris' Great Teacher, 197.—Terribleness of: Liv. Age, xxiii, 504.

257. CRUELTY.—"The great-grandfather of the present Shah, Aga Mohammed, the founder of the Kujur dynasty, had large baskets-full of the eyes of his enemies presented to him after his accession to the throne." Liv. Age, vol. xxxiv, 198.—"This friendly old man was Governor Wall, commandant of Gorre, who was hanged for the murder of Sergeant Armstrong, whom he caused to be flogged to death; very strongly adjuring the drummer who inflicted the torture to cut his liver out!" Ib., xxxiv, 473.—"The Tartars have invented a bow, which may be called a cluster of bows, so formidable as a defence of treasure, that Chinamen come and buy it. A series of bows have their arrows on the string ready to fly. The opening of the door of the tomb or covering discharging the first arrow, which causes the discharge of the second, and so on, till the intruder becomes a very pincushion:" Ib., xxxiv, 483. —During reign of terror: "Virtuous women were forced to tremble at a death which was accompanied by foul indignity. They were stripped of their clothes, bound to naked men, and exposed to the brutal gaze of the populace, and their bitter cries of outraged modesty, which a violent death could not extort, gratified the ears of their destroyers, till they were hurled at last into the oblivion they longed for, and the waters of the Rhine closed kindly over them to hide their disgrace and their despair. . . . Jordan obtained the honorable title of *Coupe Tête* by tearing out *with his own hands* the hearts of Foulon and Berthier, and elevating them on a pike for the admiration of the crowd. . . Mdlle. de Theroigne . . . was a fit instrument . . . She held the knife of torture at the September massacres. She was busy at the Abbaye in tearing piece-meal with red-hot pincers, the living flesh of a young beautiful girl nailed to a stake to undergo the penalty of having an aristocratic lover." Liv. Age, lxxiv, 173, 182.—Little sense of the calamities of others: Hobbes' Wks., iii, 47, 140.—Of the heathen: "Thirty-six men were brought in prisoners; the Mungo women with their blunt knives cut off the arms at the elbows, and the legs at the knees, then left them to bleed to death." Liv. Age, xliv, 667, *et seq.*—Napoleon's: Liv. Age, xcv, 528.—In anatomical researches: Johnson's Wks., x, 66; Liv. Age, xc, 347.—Duke of Alva's: His. Ref. Dutch Church, 27.—Thoughts on: Foster's Essays, 99; Liv. Age, xxxiv, 198.—Vulture, a figure of: Ib., xiv, 434.—Gives a cast to the countenance: Mad. de Stael's, Influence of Lit. 9.—Napoleon's, at Jaffa: Liv. Age, xvii, 103; ib., xxii, 199.—Of Turkish tax-gatherers who sawed men in two between planks: Ib., xxvii, 202.—The child of Louis XVI, so brutalized by, that he signed an incestuous deposition against his own mother: Ib., xxx: 602.—To criminals: Tat. No. 134.—Montaigne's distaste for the vice: Wks., 222.—Concurrence with cowardice: Ib., 347.—Roman: "The Romans regarded a gladiatorial show as we regard a hunt; the news of the slaughter of two hundred thousand Helvetians by Cæsar, of half a million Jews by Titus, excited in his mind a thrill of triumph: infanticide committed by a friend appeared to him a prudent measure of household economy." Ecce Homo, 214.

258. CRUSADE.—The first preceded by a goose and a goat: Ruter's Ch. His. 218.—History of the word: Trench Eng. Past and Present, 61; Liv. Age, xl, 251.—The fourth: Nat. Mag. v, 75, 226, 358; ib., iv, 113, 366, 403, 533.

259. CRYSTALS.—"Some are microscopic, some needle-like; some columnar. No diamond was ever found too heavy for a lady's coronet; but there are beryls

which it would break a man's back to carry." Currents and Counter Currents, Holmes, 346.—Errors regarding: Sir T. Browne's Wks., ii, 267, 283; Hobbes' Wks., vii, 132, 171.—Of the mountains: Ib., vii, 171.—Of ice: Cooke's New Chemistry, 55.—Sal ammoniac: 53.—Urea, 54.—Effect of, on polarized light: Ib., 57.—And glacial motion: Croll Climate and Time, 523.—Indestructible purity: Liv. Age, xi, 14.

260. CULTURE.—Not multiplication, the design of providence. Hence we have five or six, not fifty children. Dewey on Human Destiny, 114.—Of itself cannot permanently ameliorate the condition of the race: Liv. Age, xcv, 91; ib., cxxiii, 579.

261. CUNNING.—Johnson's Wks., v, 368.—The argument of knavery: Swift's Wks., iii, 200.

262. CURFEW.—Mistakes respecting: Liv. Age, lxxxiii, 262.—Origin of the: Yr. Bk., i, 242.

263. CURIOSITY.—"He never spoke otherwise than interrogatively. He was an embodied inquiry. Sitting down, or standing up, still or moving, walking the deck or taking his meals, there he was with a great note of interrogation in each eye, two in his cocked ears, two more in his turned-up nose and chin, at least half a dozen more about the corners of his mouth, and the longest one of all in his hair, which was brushed pertly off his forehead in a flaxen clump. Every button in his clothes said, 'Eh? What's that? Did you speak? Say that again, will you?' He was always wide awake, like the enchanted bride who drove her husband frantic, always restless, always thirsting for answers, perpetually seeking and never finding. There never was such a curious man." Am. Notes, chap. 10; Johnson's Wks., iii, 70, 196, 304; ib., iv, 59, 60, 123.—Strong; Spec. No. 237.—Absurd: Ib., No. 439.—Superstitions growing out of: Montaigne's Wks., 43.—Its evils: Ib., 104.—Aversion to: Ib., 193.—In no living thing but man: Hobbes' Wks., iii, 44; iv, 50.—Common to all men: Ib., iii, 67.—Delight of: Ib., iv, 51.—Origin of all philosophy: Ib., iv, 51, 453.

264. CYCLOPŒDIAS.—Their history: Liv. Age, lxxvii, 387.

D.

265. DANCING.—Testimony against: Liv. Age, xxxii, 357.—History of: Ib., lxxiii, 55.—Theology of: Ib., lxxxiv, 234.—Indecent: Ib., lxxxviii, 137.—Village: Yr. Bk., iv, 1086; ib., 1118.—What it is: Spec. No. 66.—Defended: Ib., 67.—An accomplishment: Ib., No. 334; ib., No. 376.—Encouraged by the Lacedemonians: Ib., No. 67.—Advantages of: Ib., No. 466.—Disadvantages of: Ib., No. 334.—Displays beauty: Ib., No. 466.—Some dances censured: Ib., No. 67; Chris. Month. Spec. i, 185.—Art of: Month. Rev. cxxviii, 23.—Profanity of: Blackw. Mag., vi, 43; Montaigne's Wks., 214.—Censured and approved: Burton's Ana. Mel. ii, 276; ib., 339.—Profound study of: Yr. Bk., iii, 64.—Round the harrow: Ib., 197.—Morris: Yr. Bk., ii, 792.—Bear: Ib., 1560.—With torches: Yr. Bk., i, 1551.

266. DANGER.—Its fascinations: Liv. Age, xxiii, 52.—How men working in the midst of, become accustomed to: Ib., xxix, 143.—Indifference to impending: Ib., xxxviii, 579.—Reflection on past, pleases: Spec. No. 418.—"The purpose you undertake is dangerous" — why, that's certain; 'tis dangerous to take a cold, to sleep, to drink; but I tell you, my lord fool, out of this nettle, danger, we pluck the flower, safety." Hy. iv, Pt. i, Act 2, s. 3.—To brave, honorable: Hobbe's Wks., iv, 39, *et seq.*

267. DARK-AGES.—Bishops kept mastiffs to worry beggars: Ruters' Ch. His., 228.—A bishop made deacons carry him on their shoulders: Ib., 148.—Superior clergy put out the eyes of the inferior: Ib., 170.—Theophylact kept two thousand hunting horses, and left the altar in the midst of service because a mare had foaled: Ib., 197.—Sketch of: Liv. Age, xxi, 51.

268. DARKNESS.—Egyptian: Spec., No. 615.—The finest description of, in the range of literature, is that in the Apocrypha; (Wisdom chap. xvii,)—Mental: —"Madam, thou errest, I say, there is no darkness but ignorance; in which thou art more puzzled than the Egyptians in their fog." T. Night, Act iv, s, 2.—Fear of: Hobbes' Wks., iii, 317.—Utter: Ib., 447.—A power: Ib., iii, 603, *et seq.*—Plague of, in Egypt: Philo Juds. iii, 28.

269. DAUGHTER.—"One of those angels which God lends to mothers to give them an instant of happiness and a life of mourning." Hugo's Life, 105.

270. DEAD.—Burying the dead: Man is the only animal on the earth that does. "This is the expression of a sentiment far beyond animal instinct. It is not convenience, it is sentiment." Dewey on Human Destiny, 190.—Important facts concerning: Liv. Age, xxiii, 1, *et seq.*—Memory of, an exquisite and beautiful thing: Dickens' Nich. Nick. chap. 43; Ib., Dombey and Son, chap. 15, 33.—The influence of: Dickens' Old Curiosity Shop, chap. 54.—Burial of: Chris. Ex. xxxi, 137, 281.—Condition of: Meth. Qu. Rev., x, 112.—Dialogues of: Fras. Mag., vi; 728.—Use of, to the physicians: Westm. Rev. xxxvii, 201.—Propriety of prayer for: Johnson's Wks., ix, 455.—Apparitions of: Ib., 459.

271. DEAD-SEA.—Sir T. Browne's Wks., ii, 27, n; iv, 220, 222; Herschel's Phy. Geo., 138; Nat. Magazine, iv, 495; ib., vii, 20.

272. DEAFNESS.—Struggles with: Liv. Age, viii, 57; ib., xiii, 49; North B. Rev. vi, 175; Westm. Rev. xlv, 343.—Why it affects the voice: Montaigne's Wks., 235; Johnson's Wks., xii, 432.—Curious cure for: Sir T. Browne's Works, i, 309.—Causes of: Ib., 234, *et seq.*

273. DEATH.—Of children: Leisure Hours in Town, 313, *et seq.*—"No misfortune happens to him who dies, he is but born again." Weiss' Life Parker, i, 347.—". . . the fatal bar to all complete satisfaction, the disturber of all great plans, the Nemesis of all great happiness, the standing dire discouragement of human nature." Ecce Homo, 347; Johnson's Wks., vi, 32; ib., ii, 113, 345, 349; ib., iii, 44; ib., v, 164; ib., xi, 433; South's Com. P. Book, iv, 85; ib., iv. 542, 544.—Conditional: "If a man is dead who 'breathes his last,' or 'expires,' such dead men have unquestionably been restored to life without a miracle. In other words a man may be dead conditionally,—dead, unless there happens to be a double bellows or galvanic battery in the neighborhood, and some one who knows how to use it." O. W. Holmes, Currents and Counter-Currents, 360.—Fictions: Liv. Age, xcii, 815.—Constant exposure to: Liv. Age, xxxiii, 214.—Fine figure of: Foster's Essays, 70, 73.—Signs of: Liv. Age, xxiii, 481.—Ceremonies of the Jews at: Ib., xxix, 159.—A privation, not a blessing: Watson's Insts. ii, 78.—Infatuation respecting: Liv. Age, xii, 375.—Remarkable death of Mirabeau: Allison's His., of Eu., i, 103.—Of Addison: Liv. Age, xiii, 248.—A sleep: Macknish on Sleep, 4.—Its certainty: Newman's Rhetoric, 239.—Sudden rush of thought previous to: Macknish on Sleep, 12; Liv. Age, xiv, 499.—The easiest: Ib., xviii, 253, 313.—Of children: Ib., xv, 255;

ib., xvii, 62; ib., xx, 573.—Triumphant: Meth. Qu. Rev. 1852, 587.—Signs of: Liv. Age, xxiii, 484.—Charlemagne's and Louis' contrasted: Ib., lxxiii, 243.—Of William the Conqueror: Ib., 271.—Self-deception in regard to: Ib., xii, 375.—Thoughts of: ". . . often when she looked upon the darker river rippling at her feet, she thought with awful wonder, but not terror, of that river which her brother had so often said was bearing him away." Dickens.—Of the good: Ib., Christmas Carol, Stave 4.—The approach of: Ib., Tales, chap. 12.—Of the rich man: Ib., Lit. Dorrit, Bk. ii, chap. 25.—Preservation from: Yr. Bk., 1081, 1398, 1455.—Time and manner of, unknown: Spec., No. 7.—Terror of: Ib., No. 133.—Benefit of: Ib., No. 349.—Intended for our relief: Ib., No. 133, 153.—Hope of good men in: Guar. No. 18.—Of eminent persons: Spec. No. 133.—Erroneous views of: Chris. Ex., ix, 161.—In life: Fras. Mag. xxxvi, 108.—Physical phenomena of: Liv. Age, xxiii, 481.—Recovery from: Blackw. Mag., x, 582.—What it is: Westm. Rev., lxvi, 168.—Montaigne's view of: Wks., 52, *et seq.*—Reflections on: Ib., 137; 189.—A voyage: Johns. Wks., vi, 32.—Fear of: Ib., ii, 113.—Instructions from: Ib., 345.—Mind suitable to: Ib., 347, 349.—Effects of: Ib., iii, 44, 47; ib., v, 164; xi, 433.—Described: xi, 295.—Of Falstaff: "After I saw him fumble with the sheets, and play with flowers, and smile upon his finger ends, I knew there was but one way; for his nose was as sharp as a pen, and a' babbled of green fields." Hen. V, Act ii, s. 3.—Dispelling the fear of: Hall's Wks., iv, 271; ib., vi, 193, *et seq*; 204, *et seq.*—Fear of: Sir T. Browne's Wks., ii, 56, *et seq.*—Its character: Ib., iii, 491; ib., iv, 91.—Foretold: Burton's Ana. Mel. i, 70.—Cause of melancholy: Ib., i, 241, *et seq.*—How cured: Ib., ii, 53.—Advantageous: Ib., 62.—Final emancipation of nature from: Schlegel's Phi. of Life, 91.—Destruction of: Ib., 347.—Superstitions touching: Yr. Bk., iii, 99.—Apparition of: Yr. Bk. ii, 978.—Annual death of a whole people: Yr. Bk, ii, 1581.—What reconciles us to: Swift's Wks., x, 244.—Cannot be an evil: Ib., x, 169; Boling. Wks., iv, 373.—Two kinds of: Philo Jud. i, 79.—In what cases inflicted by law of Moses: Philo Jud. iii, 398; 300.—Shadow of: Ib., ii, 152.—Resumption of the mental faculties, at the approach of: Liv. Age, cii, 736.—George Eliot's Praise of: Ib., cv, 758.

274. DEBT.—". . . Debt is the greatest curse which can beset the course of a human being. It cools his friends and heats his enemies; it throws obstacles in the way of his every advance towards independence; it degrades him in his own estimation, and exposes him to humiliation from others however beneath him in situation or character; it marks him for injustice and spoil; it weakens his moral perceptions and benumbs his intellectual faculties; it is a burden not to be borne consistenlly with fair hopes of fortune, or that peace of mind which passeth all understanding, both in a worldly and eternal sense." Liv. Age, xxxiv, 156.—"It is the beginning of slavery. A creditor is worse than a master, for a master only owns your person, a creditor owns your dignity and can belabor that." Vic. Hugo, Marius, 70; Collegians' Guide, 339.—Mr. Skimpole's idea of: Bleak House, chap. 17.—Payment of, a disease: "It was evident from the general tone of the whole party, that they had come to regard insolvency as the normal state of mankind, and the payment of debts as a disease that occasionally broke out." Lit. Dorrit, Bk. i, chap. 8.—Thoughts on imprisonment for: Idler, Nos. 22, 38.—Arrest for: Bri. and For. Rev., v, 64: Westm. Rev, ix, 41, xix, 198, xx, 354, xliv, 231.—National debt, unknown in Eng. before revolution: Swift's Wks., iv, 110, *et seq.*—National debt, its advantages: Hume's Wks., iii, 395.—Disadvantages: Ib., 397.—Payment of: Ib., 104.—Public: Boling. Wks., ii, 475.—Its effect on character: Liv. Age, xiv, 143.—Paying debts: Scribner's Mag. vi, 665.

275. DEBTORS.—". . . Some kinds of debt deserve compassion; but the deliberate debtor who orders what he knows he has no means of paying for; the pleasure-loving debtor who cannot renounce one single luxury for conscience' sake; the well-meaning lazy debtor who might make 'ends meet,' but who does not, simply because he will not take the trouble; upon such as these we have no right to have mercy—they deserve none." Mistress and Maid, chap. xiv.—"In England, Hesperian soil!—the debtor wears no slavish yoke, loses no limb, is fixed to no stake, bears no ignominious impress. No; in this our happy country, where Law is the bright bane begotten by Wisdom upon Justice, the debtor is only—skinned alive." (Jerrold,) Liv. Age, lviii, 973.—Imprisonment of: Johns. Wks., v, 84, 87, 150, 154.—Miserable life of: xi, 372.—Danger of being bail for: xi, 418.—Singular case of fraudulent: Yr. Bk., ii, 1241. The desperate debtor wishes his creditor where he may never see him more: Hobbe's Works, iii, 87.—Law respecting: Ib., ii, 312: ib., iii, 432.

276. DECISION.—Thoughts on: Foster's Essays, 18.—Not obstinacy: Ib., 21; Chris. Ex. xiv, 200.

277. DEEDS.—Good, the poetry of: "A beautiful soul and a fine poetic temperament are almost inseparable. Poetry comes only from the soul and can manifest itself as well by a fine deed as by a fine line." Vict. Hugo's Life, 104.

278. DEFEAT.—Heroism in enduring: Nap's. Life Cæsar ii, 320.

279. DEISM.— Modern, what it is: Liv. Age, lxxxii, 407.—Horne on: Ed. Month. Rev. ii, 661; Hall's Wks., v, 33, 39, 416.—Why not eradicated by preaching: Swift's Wks., v, 105.—Its union with independency: Hume's Wks., iii, 88.—English: Hurst's His. Ref. 99, *et seq*; ib., 283, 356.

280. DELUGE.—Objections to facts of the Mosaic, answered: Wats. Insts. i, 255.—A miraculous interposition: Liv. Age, xi, 109; Spec. No. 396; Am. Bib. Rep. ix, 78; x, 328; xi, 1.—Plato's mention of one: Montaigne's Wks., 113.—How to be considered: Schlegel's Phil. of Life, 117; Boling. Wks., i, 202, 471 to 489.—Described: Philo Jud., ii, 404; iii, 85; iv, 353, 376 Liv. Age, cxvii, 509.

281. DELUSIONS—The test of insanity: Responsibility in Ment. Dis., Maudsley, 91, 113, 114.— Of persecution: Ib., 190, *et seq.*—Futility of argument against: Ib., 200.—Cause of homicide: Ib., 108, 252.

282. DEMOCRACY.—Can carry on great wars: Liv. Age, lxxxv, 427.—Irresistible: Ib., lxxxvi, 186; Blackw. Mag. xli, 71.—In America: Ib., xxxvii, 758; Knick. xii, 256; Black. xlviii, 463; Hobbe's Wks., iii, 170; ii, 93, *et seq;* iv, 139, *et seq;* vi, 151, 250.—When hurtful: Hume's Wks., iii, 16; Boling. Wks., i, 297; ii, 120.—The best of all constitutions: Philo Jud., iii, 455.

283. DEMONIACAL POSSESSIONS. — Liv. Age, xix, 385; 443. — Modern: Ib., lxxxv, 227; ib., xcii, 626; Maudsley Responsibility in Ment. Diseases, 10; Meth. Qu. Rev., x, 213.—Still existing in India: Sir T. Browne's Wks., I, lxxxv; Hobbe's Wks., iii, 65, *et seq;* ib., 387; ib., iv, 62; ib., iii, 389; 605; 638, *et seq;* ib., 693.

284. DENOMINATIONALISM.—Its evils: Ecce Deus, 130.

285. DEPORTMENT.—"He was a fat old gentleman, with a false complexion, false teeth, false whiskers, and a wig. He had a fur collar, and he had a padded breast to his coat, which only wanted a star or a broad blue ribbon to be complete. He was pinched in, and swelled out, and got up, and strapped down, as much as he could bear. He had such a neckcloth on (puffing his very eyes out of their natural shape,) and his chin and even his ears so sunk into it that it seemed as though he must inevitably double up, if it were cast loose. He had, under his arm, a hat of great size and weight, shelving downward from the crown to the brim; and in his hand a pair of white gloves, with which he flapped it, as he stood poised on one leg, in a high-shouldered, round-elbowed state of elegance not to be surpassed. He had a cane, he had an eye-glass, he had a snuff-box, he had rings, he had wrist-bands, he had everything but any touch of nature; he was not like youth, he was not like age, he was not like anything in the world but a model of Deportment." Bleak House, chap. 14. "The power of his Deportment was such, that they really were as much overcome with thankfulness as if, instead of quartering himself upon them for the last of his life, he were making some munificent sacrifice in their favor. 'For myself, my children,' said Mr. Turveydrop, 'I am falling into the sear and yellow leaf, and it is impossible to say how long the last feeble traces of gentlemanly Deportment may linger in this weaving and spinning age. But, so long, I will do my duty to society, and will show myself, as usual, about town.'" Bleak House, chap. 23.

286. DEPRAVITY.— Denying human, what it involves: Nat. and Supernatural, 24.—"There are souls which, crab-like, crawl continually toward darkness, giving back in life, rather than advancing in it, using what experience they have to increase their deformity, growing worse without ceasing, and becoming more and more thoroughly steeped in an intensifying wickedness." Victor Hugo, Fantine, 91.—Views of John Foster on: Essays, 75.—Natural: "'Hold there, you and your philanthropy,' cried the smiling landlady, nodding her head more than ever. 'Listen then. I am a woman. I know nothing of philosophical philanthropy. But I know what I have seen, and what I have looked in the face, in this world here, in which I find myself. And I tell you this, my friend, that there are people (men and women both unfortunately), who have no good in them—none. That there are people whom it is necessary to detest without compromise. That there are people who must be dealt with as enemies of the human race. That there are people who have no human heart and who must be crushed like savage beasts, and cleared out of the way.'" Lit. Dorrit, B. i, 11.—Its written lessons: Oliver Twist, Preface; Chris. Ex. ii, 285.—Cause of its extraordinary prevalence before the deluge age: Hall's Wks., v, 83, *et seq.*—How it affects the government of God: Ib., vi, 149.

287. DESECRATION.—Southey's C. P. Bk., ii, 333.

288. DESERTION.—Of the aged and feeble: "The early Romans had their Tarpeian rock, at the foot of which they exposed to perish the feeble and infirm; the Spartans accomplished the same end by leaving the victims to perish in a cave. In both these countries the end was avowed. Now in Spain the end, though not avowed, is universally recognized; it has entered into their *leges non scriptæ*, and is practiced from one end of the peninsula to the other. The maimed, sickly, and weak of constitution, are handed over from the physician to the barber, and the barber bleeds them to death." Liv. Age, xxxviii, 662.

289. DESOLATION.—Picture of: "Tracts, where only a solitary gum cystus spring here and there, just serves to prove that vegetation has not entirely relinquished its claim to the soil, and scarcely affords sustenance to a few disconsolate goats. Now an enormous lizard will cross your path—now a snake. Not a little bird of any kind—not even the cosmopolitan sparrow; but the vulture soars like spectre aloft, ready to pounce at the carcass near your feet. Then the sun!—that mighty, scorching, unclouded sun—glares fiercely down, burning into the hard masses, the parched-up earth. Glancing your eye along that wild expanse, the rocks tremble with radiating heat like one vast brick-kiln. The entire panorama quivers and dances like a land agitated by an earthquake, or a scene, regarded through a telescope, in motion. The eye at length grows dim with contemplating the savage glare—the brain feels maddened. There is no shelter now, not even of a solitary tree; and the mockery of your suffering is enhanced by the sight of aqueducts now dried up, ramblas, or mountain torrent-courses, which only gush in winter, and white snow-capped sierras in the far off horizon, telling of coolness, while your brain is on fire." Liv. Age, xxxviii, 660.—Of a desert, its horrors: Ib., xviii, 160.

290. DESPAIR.—"It has supreme resources; it can make the coffin-lid a plank of safety." Victor Hugo, Jean Valjean, 21.—A man perishing in the quicksand, a bold and a startling figure illustrative of: Ib., 74.—In general: Johns. Wks., iii, 374, Liv. Age, xxx, 150.—Considerations to prevent: Ramb. No. 129.—Causes, symptoms and cure of: Burton's Ana. Mel. ii, 561, *et seq*; Hobbe's Wks., iii, 43; iv, 44.

291. DESPOTISM.—Panegyric on: Ed. Rev. xlvii, 409.—The natural result of anarchy: Schlegel's Phi. of Life, 295, 296.

292. DESPONDENCY.—Romans never gave way to: Nap's Life of Cæsar, i, 160, 175.

293. DESTINY.—"It is well worthy of our attention that when destiny is driving a state of things toward an aim, there is by a law of fate a concurrence of all forces in the same direction." Nap's Life of Cæsar, i, 397.—The highroads and by-roads of: Little Dorrit, Bk. i, chap. 15.

294. DEVELOPMENT.—Law of: "Hugh Miller's Footprints of The Creator, is a statement and verdict on this great question. He treats the question under the formula 'The law of development *versus* the miracle of creation.' . . . Human nature has inevitably developed downward as well as upward, and if the Christian ages be compared with those of heathenism, they are found worse as well as better, and it is possible to make it a question whether mankind has gained on the whole." Ecce Homo, 351.—Theory of: Liv. Age, cvi, 67, *et seq.*—Its cosmical hypothesis "has no foundation in nature, and stands directly opposed to astronomical facts. It is a romance without a hero—a drama without a plot—a dream without an interpreter. To believe in it would be treason against the sovereignty of the intellect, and to express that belief would be to run the risk of a commission of lunacy." Liv. Age, vi, 570, *et seq.*—Theory of, refuted: Liv. Age, xliv, 71.—Theory of, opposed by insurmountable facts: Nat. and Sup. 78, *et seq.*—Of the embryo: Cor. and Cons. Forces, 427.—Theory and theology: Liv. Age, cvi, 67.

295. DEVIL.—When he is dangerous: Hard Times,

Bk. ii, chap. 8.—Recent confessions of: Dub. Uni. Mag. ii, 470.—Devil's Diary, or temptations: Fras. Mag. xix, 653; xx, 284.—Luther's, Milton's and Goethe's: Fras. Mag. xxx, 648.—History of the good: Yr. Bk. ii, 582.—Superstitions concerning: Ib., 1238.—Printer's: Ib., 1239.—Very tall: Ib., i, 114.—Blessed by mistake: Ib., 118.—Supposed to have a cloven foot: Sir T. Browne's Wks., iii, 172.—Of Delphos: Ib., ii, 18, 42, 66; Hobbe's Wks., iii, 68; ib., 194; ib., 292; ib., 408 to 639; iv, 358; v, 210. Boling. Wks., iii, 524.

296. DIALECT.—The distinction between it and language: Whitney's Life and Growth of Lang., 177, *et seq.*—Variation of: Ib., 153, 178.—English: Muller's Sci. of Lang. 10.—Variations of: Ib., 194.

297. DICTION.—Powers of: Johns. Wks., iv, 64; ib., 164.

298. DICTIONARIES.—An exhaustive article on: Liv. Age, cxix, 643.—Anecdote of Johnson's: Yr. Bk. iv, 1045.—First specimen of a new: Fras. Mag., xxxiii, 127.—Writers of, characterized: Johns. Wks., x, 31.—English: Ib., x, 3, 6, 31, 68. 70.—Makers of: Boling. Wks., ii, 174.—Early Latin: Hallam's His. Lit., i, 108, 459; iv, 72, 597.

299. DIET.— Human, curious facts about: Nat. Mag., viii, 434.—Plain, most natural: Spec. No. 195.—Ancient and modern: Tatler, No. 148; Ed. Rev., xlvii, 37.—What causeth melancholy: Burton's Ana. Mel. i, 94.—Quantity of: Ib., i, 103.—Of divers nations: Ib., 106.—How rectified: Ib., 351.—In quantity: Ib., 356.—A cause of love, of various nations: Sir T. Browne's Wks., ii, 85.—Choice of: Ib., ii, 507, *et seq.*

300. DIGNITY.—False: "He was wonderfully proud of the M. P. attached to his name, and never lost an opportunity of reminding people of his dignity. He had a great idea of his own abilities which must have been a great comfort to him, as no one else had; and in diplomacy, on a small scale, in his own family arrangements, he considered himself unrivalled."—Dickens' Dingwall, Tales, chap. 3.—"He carried himself like one of a race of eight-day clocks in gorgeous cases, that never go and never went." Bleak House, chap. 18.—"Master Robert Shallow, choose what office thou wilt in the land, 'tis thine.—Pistol, I will double-charge thee with dignities." Hy. IV, Pt. 2, Act v, s, 3.—Of human nature: Golds. Wks., ii, 447.—Why necessary to old men: Swift's Wks., x, 245.

301. DILIGENCE.—Johns. Wks., iii, 256.

302. DIRECTORY.—City, humorous review of: Nat. Mag., vii, 139.—Hints for: Eclec. Mag., xx, 318.

303. DIRT.—"The days are past almost everywhere in which piety was held as associated with dirt. Nobody would mention now as a proof how saintly a human being was, that (for the love of God) he had never washed his face or brushed his hair for thirty years. . . The most trim and tidy of old men was good John Wesley." Liv. Age, lxxi, 315.

304. DISAPPOINTMENT.—"There is no fiercer hell than failure in any great attempt." Rec. of a Country Parson, 55.—In love, hard to conquer: Spec. No. 163.

305. DISCONTENT.—Johns. Wks., ii, 372; ib., iii, 387.—To what owing: Spec. No. 214.—In every state of life: Ramb. No. 58, 128.

306. DISCORD.—Often produced by little things: Johns. Wks., iii, 183.

307. DISHONESTY.—Of taking advantage of another's necessities: Under Currents, 333.

308. DISPLAY.—"Would you care a ha'penny for the Lord Chancellor if you know'd him in private and without his wig?—Certainly not." Old Cur. Shop. chap. 16.

309. DIVINE attributes: Leighton's Wks., iv, 220, *et seq.*—No human being assuming divine honors long survives: Liv. Age, xv, 365.—Nature, narrow conceptions of: Spec. No. 565.—Agency, in material phenomena: Meth. Qu. Rev., xi, 9.—Agency, methods of: N. Brit. Rev., xiii, 275.—Presence: Liv. Age, xxiv, 139.—Providence: Meth. Qu. Rev., xi, 292.—Sentences: Burton's Ana. Mel. ii. 81.

310. DIVINITY.—Associated with manhood in Christ: Beauties of Ruskin, 102; Bushnell's God in Christ, 125; Quar. Rev., xi, 391.

311. DIVISIONS.—Multiplied: "In one discourse of Bishop Hall's, we have counted no less than eighty heads, principal and subordinate, in one of Baxter's, not less than one hundred and twenty, besides a formidable array of 'improvements.' But the most amusing examples of this abuse are those recorded in Robinson's notes to Claude's Essay 'On the Composition of a Sermon:'—'But allowing the necessity of a natural and easy division, it does by no means follow that these are to multiply into whole armies. A hundred years ago most sermons had thirty, forty, fifty, or sixty particulars. There is a sermon of Mr. Lye's on 1. Cor. vi, 17, *the terms of which*, says he, *I shall endeavor, by God's assistance, clearly to explain*. This he does in thirty particulars, *for the fixing of it on a right basis*, and then adds fifty-six more to *explain* the subject, in all eighty-six.'" Reason and Faith, 227.

312. DIVORCE.—Just one: Spec. No 41.—And voluntary separation: Brit. and For. Rev., vii 269.—Decisions: Quar. Rev. xxv, 229.—Law of: Blackw. Mag. xxvi, 756; Fras. Mag., i, 427.—Milton's doctrine of: Month. Rev., xciii, 144.—Scottish law of: Blackw. Mag., ii, 176.—Effect of its facility upon marriage: Montaigne's Wks., 313.—Arguments for it: Milton's Wks., ii, *et seq.*—Why Milton wrote on the subject: Wks., iv, 291; Johns. Wks. vii, 287.—Whether allowable: Hume's Wks., iii, 213; Boling. Wks., iii, 408; iv, 223.

313. DOCTRINES.—Foolishness of rejecting incomprehensible: Gregory's Evid. of Christianity, 57.

314. DOCUMENT theory.—Applied to the books of Moses: Meth. Qu. Rev. 1863, 603.

315. DOMESTIC life.—Its happiness: Liv. Age, xiv, 314.—Reflections on: Spec. Nos. 283, 320; Ramb. No. 68; Idler, No. 51.—Eclec. Mag. xiii, 126.—Service: Westm. Rev., xxxi, 405; Knick., xix, 521.—Animals: N. Brit. Rev., v, 1.

316. DOUBTS.—Tennyson says that "there is more faith in honest doubts than in half the creeds." Liv. Age, xxxvi, 297.—"He that knows nothing doubts nothing." Trench on Prov. 82.—Nearly all our powerful men in this age of the world unbelievers, the best of them in doubt and misery; the worst in reckless defiance; the plurality in plodding hesitation, doing, as well as they can what practical work lies ready to their hands. Most of our scientific men are in this last class; our popular authors either set themselves definitely against all religious form, pleading for simple trust and benevolence (Thackeray, Dickens), or give themselves up to bitter and fruitless statement of facts (De Balzac) or

surface-painting (Scott); or careless blasphemy, sad or smiling (Byron, Beranger). Our earnest poets, and deepest thinkers, are doubtful and indignant (Tennyson, Carlyle); one or two, anchored, indeed, but anxious, or weeping (Wordsworth, Mrs. Browning); and of these two, the first is not so sure of his anchor, but that now and then it drags with him." Beauties of Ruskin, 399.—Respecting Battle of Bunker Hill: Chris. Ex. xl, 247.—Respecting Napoleon: Anal. Mag., xiv, 270; Ed. Month. Rev., i, 523.

317. DRAMA.—In general: Ed. Rev., xlix, 317; Blackw. Mag. xi, 440; Fras. Mag. xxix, 181.—Its literature: Month. Rev. cxxix, 461.—Character and tendency: Eclec. Rev. 4th s. xxvi, 129.—Decline of, causes: Blackw. Mag. xxiii, 33.—Greek and Roman: Ib., lix, 54.—Influence of: Ib., vii, 387.—Fictions of: Knick. ix, 587.—Formation of: Taine's Eng. Lit. i, 245, *et seq.*

318. DRAPTOMANIA.—A disease peculiar to negros, described by Dr. Cartwright as manifesting itself in an irresistible propensity to run away: Liv. Age, lxx, iv, 149.

319. DREAMS.—"The Iliad, the Inferno, the Pilgrim's Progress, the Faerie Queen are all of them true dreams, only the sleep of the men to whom they came was the deep living sleep which God sends, with a sacredness in it as of death the revealer of secrets." Beauties of Ruskin, 169.—Liv. Age, xc, 269; South's C. P. Bk. i, 92; ib., 113; ib., iv, 565; ib., 691.—Philosophy of: Macnish on Sleep, *in fine;* Liv. Age, lxxxi, 529.—Faculty of wonder, always dormant in: Ib., xlvii, 541.—Strikingly admonitory: Liv. Age, xvii, 38.—Fulfillment of: Ib., xx, 151.—Culture of: Star Papers, 263.—And insanity: Maudsley on Responsibility in Ment. Dis. 150.—Persistence of hallucinations of: Ib., 251.—Of the sane and insane: Dickens' Uncom. Trav., chap. 13.—Realized: Yr. Bk. iv, 1486.—In general: Spec. Nos. 167, 487, 505, 593, 597.—Advice on, by Epictetus: Spec. No. 524. Westm. Rev. xxix, 424; Blackw. Mag. xxi, 549, 664; ib., xxii, 173; ib., xlviii, 194; lviii, 735; Month. Rev. cxxvii, 287.—Reflections on: Montaigne's Wks., 536; Golds. Wks., iii, 470.—Their kinds: Burton's Ana. Mel. i, 33.—Troublesome, how cured: Ib., 434.—Their character: Schlegel's Phil. of Life, 24.—A black dream: Yr. Bk., iii, 126.—Curious remarks on: Ib., ii, 1578, 1581.—Divine, demoniacal: Sir. T. Browne's Wks., iv, 355, *et seq*; Hobbes' Wks., i, 396 to 399, *et seq*; Boling. Wks., iii, 160, 243.—Sent from God: Philo Jud. ii, 292, 478, *et seq.*—Phenomena of: Hallam's His. Lit. iii, 273.—And sleep: Liv. Age, cxvii, 579; ib., cxxv, 446.

320. DRESS.—Cost of, not exceeded by the good the expended money does: Beauties of Ruskin, 422.—Advantages of being well-dressed: Spec. No. 360.—Extravagance in: Ib., No. 435; Tat. No. 96; Blackw. Mag. iii, 301.—Art of: Quar. Rev. lxxix, 200; Liv. Age, xiii, 337; Eclec. Mag. xi, 145; Blackw. Mag. xxvii, 185; Fras. Mag. xv, 232.—Philosophy of: Blackw. Mag. liii, 230; Gold's. Wks., i, 221; ii, 208, 326.—A lady's, in 1537: Yr. Bk. ii, 796.

321. DRIFTING.—Folly and danger of: Liv. Age, lii, 575.—And dreaming: Dub Uni. Mag. xvii, 257.

322. DRUNKARDS.—"I have seen a print after Correggio, in which three female figures are ministering to a man who sits frost-bound to the root of a tree. Sensuality is soothing him. Evil habit is nailing him to a branch, and Repugnance is at the same instant of time applying a snake to his side. In his face feeble delight, the recollection of past rather than the perception of present enjoyment, languid enjoyment of evil, with utter imbecility to good, a sybaritic effeminacy, a submission to bondage, the springs of a will gone down, like a broken clock." Charles Lamb.—His descent: Dickens' Tales, chap. 12.—The death of: Ib.—In chancery: Yr. Bk. iv, 1225.—Characterized: Spec. No. 569.—A warning to: Tat. No. 152.—Children of, often melancholy: Burton's Ana. Mel. i, 90.

323. DRUNKENNESS.—"When a great personage passed through a city of Burgundy or Champagne, the corporation waited upon him and presented him with four silver goblets, in which were four different kinds of wine. Upon the first goblet he read this inscription, '*Monkey-wine*,' upon the second '*Lion-wine*,' upon the third '*Sheep-wine*,' upon the fourth '*Swine-wine*.' These four inscriptions expressed the four descending degrees of drunkenness. The first that which enlivens, the second that which irritates, the third that which stupefies, and the fourth that which brutalizes." Victor Hugo's Cosette, 125.—"It is the great curse of the people who live where the grape does not furnish a moderate stimulus." Weiss' Life of Parker, ii, 356.—In general: South's C. P. Bk., iv, 624.—Of clergy: Liv. Age, lxxvii, 358.—Pickwickian: Pickwick, chap. 8.—Pecksniffs: Martin Chuz. chap. 9.—Effects of: "An odd confusion in my mind, as if a body of Titans had taken an enormous lever and pushed the day before yesterday some months back." Dav. Cop. chap. 25.—Ill Defects of: Tat. No. 205; Spec. Nos. 195, 569, 189.—Anatomy of: Blackw. Mag. xxiii, 481.—A brutish, stupid vice: Montaigne's Wks., 172, *et seq.*—How to be prevented: Milton's Wks., ii, 196.—"O that men should put an enemy into their mouths to steal away their brains! that we should with joy, zeal, pleasure, and applause, transform ourselves into beasts." Othello, Act ii, s. 3.—Taxed: Burton's Ana. Mel. i, 105, 459.—Often a punishment: Autocrat Break. Table, 220.—Singular advertisement touching: Yr. Bk., ii, 938.—Monthly, why recommended: Sir T. Browne's Wks., iii, 171.—Restored by the army: Swift's Wks., ii. 410.—Law of nature against: Hobbes' Wks., ii, 44; Philo Jud, i, 444; ii, 376.

324. DUELLING.—"Nevertheless, if we compare in our imaginations the duellist of modern times with the Agamemnon of Sophocles insulting the corpse of his dead enemy, or with the Ajax of the same play torturing in his tent the ram he supposes to be Ulysses, we shall perceive a vast difference between the two, and shall remain convinced, in spite of all adverse appearances, that the spirit of revenge, if not expelled from human life, has been at least dethroned and fettered by Christ." Ecce Homo, 316.—South's C. P. Bk., iv, 492.—Illustrations of its evils: Liv. Age, xix, 216; ib., xv, 467.—Description of a duel: Dickens' Nich. Nick. chap. 50.—Origin of: Tat. No. 29.—Fatal: Spec. No. 84.—False honor in: Guar. No. 133.—Those who engage in, how treated after death: Tat, No. 26; ib., 29; ib., 30; ib., 39; Spec. No. 84; Fras. Mag. xxi, 594; Ed. Rev. lxxv, 228.—Anecdotes of: Eclec. Mag. xxiv, 53, 233, 407.—In America: Liv. Age, xv, 467.—In England: Ib., xxviii, 545.—Wise reflections on: Montaigne's Wks., 348.—"Room for the incensed worthies:" Love's Lab. Lost. v, 2.—"He is a devil in a private brawl: souls and bodies hath he divorced three; and his incensement at this moment is so implacable, that satisfaction can be none but by pangs of death and sepulchre; hob nob, is his word; give't or tak't." Twelfth Night

Act iii, s. 4.—Private, ever will be honorable: Hobbes' Wks., iii, 81, 286, 292; iv, 38.

325. DULLNESS.—"The too frequent characteristic of modern discourses is what the Germans would denominate 'Wässerigkeit,' 'Waterishness;' there is little to *strike*, either the one way or the other; all is blameless commonplace, accurate insipidity." Reason and Faith, 228.—Goddess of: Spec. No. 63.—Happiness of finding we are subject to: Aut. Break. Table, 69.—Hobbes' Wks., iii, 56; iv, 55.—Foote said of Lord Loughborough that he was not only dull himself, but a cause of dullness in others: Liv. Age, lxxxii, 3.—"Cudgel your brains no more about it; for your dull ass will never mend his pace with beating." Hy. V. i.—"What a comfort a dull but kindly person is, to be sure, at times, a ground-glass shade over a gas-lamp does not bring any more solace to our dazzled eyes than such a one to our minds." O. W. Holmes.

326. DUTIES.—"Duty draws the great circle which includes all else within it." O. W. Holmes' Currents and Counter-currents, 387.—The world's idea of: "I have heard some talk about duty first and last; but it has always been of my duty to other people. I have wondered now and then—to pass away the time—whether no one ever owed any duty to me."—Dombey and Son, chap. 34.—The test of a great soul: Ed. Drood, chap. 17.—To society: Martin Chuz. chap. 31.

327. DYING.—Seldom a painful process: Brodie's Mind and Matter, 137.—No pain in: Nat. Mag. iii, 421.—The folly of, and how to prevent: World No. 23.—Speeches, what they are: Swift's Wks., ix, 301.

328. DYNAMICS.—Westm. Rev. ii, 311.

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329. EARNESTNESS.—In speaking: "He who would speak well must feel what he has to say with sufficient strength to express it with warmth and vivacity; but his feeling must not attain that vehemence which prevents the mind from acting, and paralyses the expression from the very fulness of the feeling. This would be a sort of intellectual apoplexy, taking away the gift of speech, and rendering it powerless by excess of life." Art of Extemp. Speaking, Bautain, 19.—Effect of: "A man in earnest, who *must* carry a point, or perish, *will* carry it. He exhales a certain odic force. He is surrounded with a magnetic *vis* which compels others to do his bidding." Undercurrents, (Kimball), 575.—Its value: Liv. Age, xxxiii, 155.

330. EARTH.—The new, what it will be: Watson's Sers., i, 407; ib., ii, 174.—"The earth was made for transition, not for the permanent abode of its inhabitants. Its supplies of food are limited. Its generations could not even stand upon it. Departure out of this world is a part of the plan." Dewey on Human Destiny.—Antiquity of the: Liv. Age, xiv, 516.—Figure of: Blackw. Mag., iii, 463.—Central heat of: Liv. Age, xxix, 261.—The whole, inhabited before the flood: Milton's Wks., iii, 3.—Lactantius' opinion of its figure: Sir T. Browne's Wks., ii, 227.—A magnetical body: Ib., 284, *et seq.*—Its diurnal motion: Hobbes' Wks., i, 89.—Ib. 428; vii, 11, 96; vols. i, iii, vii, *in fine.*—Its early productions: Philo Judæus, i, 12.—Why no longer spontaneously productive: Ib., i, 50.—Motion of: Ib., ii, 21.—Dimensions, figure, etc., of: Herschel's Phy. Geo., 5, *et seq.*—Rotation of: Hallam's Lit. of Europe, ii, 464.—Revolution round the sun: Ib., iv, 28.—Burnet's theory of: Ib., 588. Somerville's Phys. Geo., 13, *et seq.*—The home of man: Liv. Age, xliv, 10, 69.—Its inexhaustibility: Ib., lxxxv, 525.

331. EARTHQUAKE.—Yr. Bk., iv, 118, 951, 1444.—Earthquake Pills: Tat. No. 240.—At Caraccas: Anal. Mag., ii, 163.—Calabria: Blackw. Mag., xxvi, 879.—And volcanoes: Liv. Age, xxx, 13.—Absurd ideas of, cause and nature of: Sir. T. Browne's Wks., ii, 209.—Experiment respecting: Ib., 346, n.—Renovating agents: Herschel's Phy. Geo., 9.—In South America: Ib., 130.—In other countries: Ib., 281.—Regions free from: Ib., 284.—Many propagated across the Pacific: Ib., 40, 83.—Causes of: Sommerville's Phys. Geo., 156, *et seq;* Liv. Age, xliii, 135.—New theory of: Ib., cii, 387; ib., c, 119.—And English character: Ib., xcix, 763.

332. EASTER.—Yr. Bk., iv, 360, *et seq.*

333. EDUCATION.—The best, that which a man gives himself: Sir. W. Scott.—High, a leveller: Brodie's Mind and Matter, 30.—Fundamental things it should include: Beauties of Ruskin, 446.—Coëducation of white and colored races: Scrib's. Mag. viii, 86.—"A good educational career, or being distinguished in school is an immense advantage." Bautain's Extemp. Speaking, 39.—"I believe, in brief, that he ought to know three things: first, where he is; second, where he is going; third, what he had best do under the circumstances. Beauties of Ruskin, 446.—Liv. Age, xi, 216; ib., xii, 153, *et seq.*—Wesley on: Sermons, ii, 308.—National history of: Liv. Age, xxx, 438; ib., xii, 153.—What to be guarded against: Liv. Age, xiv, 584.—"In 1787, the governor of Virginia thanked God that there were no free schools." Liv. Age, xvii, 343.—Academical; one of Milton's objections to: Johns. Wks., xi, 89.—Ib., ix, 149; ib., iii, 78, 88, 243, 388; ib., iv, 294; ib., iii, 255, 285.—Of the poor: Ib., xi, 251.—Of children: Dombey and Son, chap. ii.—Mrs. Pipchin's system of: Ib., chap. viii.—A victim of: Ib., chap. xxxix.—Early: Ib., chap. xi.—Dr. Blinber's system: Ib., chap. xii.—In England: Preface to Nich. Nick.—Practical: Little Dorrit, Book 2, chap. viii; Hard Times, Book 1, chap. v.—Mr. Gradgrind's system: Hard Times, Book 1, chap. viii.—Early mode of: Yr. Bk., iv, 984.—Various errors of: Spect., Nos. 66, 108, 123, 157, 358, 431.—The first thing to be taken care of: Spect., No. 224.—Necessity and advantages of: Ib., No. 215.—Whether public or private to be preferred: Ib., No. 313.—A scheme for: Ib., No. 230.—Letter on the subject: Ib., No. 445.—English, Aristocratic: Westm. Rev., xxiii, 303.—Fallacies in: Eclec. Rev., 48, vii, 241.—Free from state control: Ib., 4th s., xxii, 589.—In public schools: Ed. Rev., xvi, 326.—Lancasterian system of: Ed. Rev., ix, 77.—Of youth, rules for: Milton's Wks., ii, 379.—Of the clergy, at public cost: Ib., iii, 381.—Its advantages: Hall's Wks., i, 201.—Answer to objections to: Ib., 202, 204, 217; ib., vi, 257.—In general: Goldsmith's Wks., i, 95.—Necessity of: Swift's Wks., ii, 414.—Consequence of defective: Ib., v, 123.—Not a thousand male creatures educated in England: Ib., xvi, 278.—Consequences of a liberal: Ib., xii, 239.—Typified by Hager: Philo Judæus, ii, 161.—For youth and age: Ib., iii, 509.—Locke on: Hallam's Lit. of Eup., iv, 341.—Public and private: Ib., 346.—Fenelon on female: Ib. 350.—Power and limits of: Maudsley on Responsibility in Mental Disease, 20.—Criminal: Ib., 29.—True aim of: Ib., 287.—Of a man of business: Help's Essay on Organization in Daily Life, 65.—Its effect on language: Whitney's Nature and Origin of Lang., 158.—Of self:

Liv. Age, xxxvii, 581.—Of women: Liv. Age, cxxiii, 185.

334. EFFORTS.—Great, but for a short time: Brodie's Mind and Matter, 11.—Necessary: Liv. Age, xxx, 535, ib., 539.

335. EGOTISM.—"The earth was made for Dombey and Son to trade in, and the sun and moon were made to give them light. Rivers and seas were formed to float their ships; rainbows gave them promise of fair weather; winds blew for or against their enterprises; stars and planets circled in their orbits, to preserve inviolate, a system of which they were the centre. Common abbreviations took new meanings in his eyes, and had sole reference to them: A. D. had no concern with Anno Domini, but stood for Anno Dombei and Son." Dombey and Son, chapter i.—Variety of: Spect., No. 562; Dem. Rev., xii, 255.—"There's not one wise man among twenty that will praise himself." (Shakespeare); Liv. Age, cxxiv, 821.

336. ELOCUTION.—Meth. Qu. Rev., iv, 503.—Principles of: N. A. Rev., xxix, 38; Liv. Age, xviii, 201; ib., xxxi, 580.—Garrick on: Ib., xxviii, 489.—Earnest, when popular: Ib., xxx, 580.

337. ELOQUENCE.—Sources of pulpit, eternal as the heavens: Golden Age of Am. Oratory, 9.—True, must exist in the man, in the subject, in the occasion: Ib., 77.—"Intense but ephemeral in its effects; its cradle is its coffin." Ib., 406.—Defined: Foster's Essays. 61.—Brougham's, extemporaneous: Liv. Age, xxx, 281.—Indian: Watson's Exposition, 85.—More than *seeming* to feel: Liv. Age, xxvi, 205.—Striking thoughts on: Liv. Age, xxix, 193.—Of the camp: Liv. Age, xvi, 193.—Its great secret: Liv. Age, xx, 55.—Described: Tat., Nos. 66, 70.—Of St. Paul: Spect., No. 633.—Of beggars: Ib., No. 613; Johns. Wks., v, 144; Fras. Mag., xxi, 255, 659; Blackw., vii, 644.—Ancient and modern: Ib., lxviii. 645.—Its power: Hobbes' Wks., iii, 75, *et seq.*—Passion creates: Ib., 248.—A great aid to reasoning: Ib., 702.—Differs from wisdom: Ib., ii, 161; iv, 209.—Has power to subvert government: Ib., ii, 164, 212.—Its effect: Hume's Wks., ii, 182; ib., iii, 348.—Superiority of the ancients in: Ib., 110, 120.—Causes of its decline: Ib., 113.—Forensic: Knick., xx, 530.—O'Connell's: Meth. Qu. Rev., viii, 514.—Classifications of: Ib., 514.—Goldsmith's Wks., i, 113.—Action necessary to: Swift's Wks., v, 157.

338. EMOTIONAL, The.—Tendency of New England to stifle: "In the incense of its religion there is no smell of scented ambergris, but rather the smell of the fresh ground. No haggard and yellow-skinned mysticism fed on parchment and the air of cells, loving God with passion, and Christ like a bride-groom, straining body and language to the point of temerity to make out an artificial rapture, no doting on phases and abnormal ecstatic conditions. The free west wind on our hill-sides sweeps off this calenture. The east wind, strong with the iodine from the sea-weed, sweeps it out of the healthy boy while he is gathering the New England flowers." Weiss' Life of Parker, i, 33.—Culture of: Fras. Mag., xxix, 528.—The emotional language of the future: Liv. Age, cxix, 631.

339. EMPLOYMENT.—Need of: "The human heart is like a millstone in a mill; when you put wheat under it, it turns and grinds, and bruises the wheat to flour. If you put no wheat, it still grinds on; but then 'tis itself it grinds and wears away." Luther.—In general: Johns. Wks., v, 291.

340. ENCYCLOPÆDIAS.—Am. Qu. Rev., vi, 331; Blackw., i, 186; Quar. Rev., lxx, 25.

341. ENCYCLOPŒDISTS.—Diderot, Voltaire, d'Alembert, Helvetius and Grimm: Liv. Age, xxxviii, 263.

342. ENEMIES.—"So long as Carthage existed, like a man who is on his guard before a dangerous rival, Rome showed an anxiety to maintain the purity and wisdom of her ancient principles; but Carthage fallen, Greece subjugated, the kings of Asia vanquished, the republic, no longer held by any salutary check, abandoned herself to the excesses of unlimited power." Napoleon's Life of Cæsar i, 225.—Why not to be hated: Spectator, No. 125.—How beneficial: Ib., No. 399.

343. ENERGY.—Talent, nothing without it: "With the lantern of Diogenes you should also have his stick." (Chamfort,) Liv. Age, xxxv, 168.—To be abominated: Mutual Friend, Book i, chap. 3.—"We mourn over energies wasted by misdirection, as much as over energies suffered to lie dormant and die out." Liv. Age, xlii, 551.—Meaning of: Stewart, on Conservation of Energy, 1, *et seq.*—From burning: Cooke's New Chemistry, 190, *et seq.*

344. ENGLISH LANGUAGE.—Progress of: Johns. Wks., v, 254; South's C. P. Bk., i, 467; ib., ii, 667.—Richness of: Ib., v, 365.—Antiquity of: Swift's Wks., xvi, 280, *et seq;* Meth. Qu. Rev., iv, 543; Knick, xv, 89, 212; N. Brit. Rev., xiii, 201.—History of: Liv. Age, xxviii, 285.—Structure of: Ed. Rev., lxx, 117; Blackw. Mag. xlv, 455.—Variations of: Westm. Rev., xxi, 334.—Its improvements and corruptions: Swift's Wks., v, 65, *et seq;* ib., 193; ib., xi, 162, 216, 229, 234.—Advanced to great perfection by Sir W. Temple: Ib., xxi, 352.—A mixed speech: Whitney's Origin of Lang., 9, 100, 117, 119.—Its periods: Ib., 33.—Changes: Ib., 36, *et seq.*—Its conversions of one part of speech into another: Ib., 132, *et seq.*—So little changed that the Lord's prayer as translated by Adrian in 1156, has not an obsolete word in it: Liv. Age, lxxxiii, 262.

345. ENGLISH LITERATURE.—"Thus then the history of the English language divides itself into five epochs. 1. The Anglo-Saxon epoch, from 450 to 780. Augustin, the monk, introduced the Roman Alphabet into England in 570. 2. The Danish Saxon epoch, from 780 to the invasion of the Normans. The principal relics of this epoch are the manuscript called Alfred's, and two translations of the four evangelists. 3. The Anglo-Norman epoch, commencing 1066. 4. The Norman-French epoch. 5. The epoch properly called English, when English was written and spoken as it exists at present. . . . These five parts naturally range themselves under these heads: 1. Literature during the time of the Anglo-Saxons, the Danes and the Middle Ages. 2. Literature under the Tudors. 3. Literature under the first two Stuarts, and during the Commonwealth. 4. Literature under the last two Stuarts. 5. Literature under the House of Hanover." Chateaubriand's Sketches of Eng, Lit., Introd., 12, 13, 14.

346. ENTHUSIASM.—Southey's C. P. Bk., i, 170.—Natural history of: Ed. Rev., lxxi, 154.—Definition of: Hall's Wks., iii, 393.—When indulged in: Ib., 358, 394.—Spring, head of, troubled and muddy: Swift's Wks., ii, 168.—In history: Ib., 253, *et seq.*—Poetical: Hume's Wks., i, 168.—Religious: Ib., iii, 82.—Friendly to liberty: Ib., 88.

347. ENVY.—Deforms everything: Tatler, No. 227.—Effect of: Ib., No. 174.—Abhorrence of: Spect.,

No. 253.—Occasioned by avarice: Tat., No. 227.—Malignant influence of: Rambler, No 183.—Southey's C. P. Bk., iv, 626; Knick. Mag., xxxiii, 527.—Defined and illustrated: Hobbes' Wks., iii, 47.—When joined with pleasure: iv, 45.—Its origin: Hume's Wks., ii, 124; ib., 220.—In animals: Ib., ii, 149.—Terrible illustration of: Liv. Age, xv, 311.—Does not affect those who have real genius: Ib., xxxvii, 15.—Its manifestations: Liv. Age, lxvii, 523.

348. EPICS.—Chief thing to be considered in: Spectator, No. 267.—Rules concerning: Guardian, No. 12.—Receipt for: Guardian, No. 78.—Aristotle's remarks on: Spectator, Nos. 267, 273, 291, 297, 305.—Art of composition of: Blackw. Mag., xlii, 737.—Recent: Quar. Rev., xc, 178.

349. EPITAPHS.—Satirical and humorous: Nat. Mag., vii, 352; Might and Mirth of Lit., 344; Johns. Wks., x, 324; ib., viii, 206, 320, 329; ib., i, 415; ib., viii, 200, 216, 222, 342; Yr. Bk., iv, 833, 916, 1132, 1403; Liv. Age, cxix, 377.—One by Ben Jonson: Spect., No. 33.—One on Countess of Pembroke: Spect., 323.—On a charitable man: Ib., No. 177.—Extravagance of: Spectator, Nos. 25, 538, 539.—Folly of flattering: Goldsmith's Wks., iii, 43.—Collected in spare moments: Liv. Age, cviii, 757.—Censorship of: Ib., ciii, 320.

350. EPITHET.—Definition of an: "A very common imprecation concerning the most beautiful of human features: which, if it were heard above, only once out of every fifty thousand times that it is uttered below, would render blindness as common a disorder as measles." Oliver Twist, chap. 16.—Those of Homer and Virgil compared: Tatler, No. 6; Swift's Wks., i, 271, 437, vii, 56, 171, 260; viii, 94; xvii, 134, 461, 463.

351. EQUALITY.—In the church of God, the motto of the Anglican party of the Church of England: Liv. Age, xxxix, 468.—In the happiness and misery of men: Guardian, No. 54.—Remarks on: Philo Judæus, iv, 264; ib., iii, 411.—In heaven: Liv. Age, cii, 627.

352. ERROR.—Punishment of: "It is quite as hard to think rightly as it is to act rightly, or even feel rightly. And as all allow that an error is a less culpable thing than a crime or a vicious passion, it is monstrous that it should be more severely punished." Ecce Homo, 83.—Prevalence of: "How does wheat grow? With manifold straw. There are whole cart loads of straw for a single sack of wheat." Parker's Sermons on Theism.—Like truth: Spectator, No. 460.—Hard to avoid: Ib., No. 117.—Habitation of: Ib., No. 460.—Aversion to: Rambler, No. 31.—Of big books: Southey's C. P. Bk., i, 436.—Of the times: N. Eng. Rev., ii, 143.—Sinfulness of: Hall's Wks., v, 505.—The evil connected with: Ib., ii, 143.—Vulgar, causes of: Sir T. Browne's Wks., ii, 183; ib., 265, *et seq.*—How it differs from falsity: Hobbes' Wks., i, 55; iii, 23, *et seq.*—Its relation to law: Ib., iii, 264.—Plea for continuing: Boling. Wks., iii, 53.—Propagation of: Ib., iii, 233.—To be dangerous must be mixed with truth: Liv. Age, xxv, 471.

353. ESSAYS.—Wherein they differ from methodical discourses: Spectator, No. 476.—Difficulties attending essay writing: Ib., No. 123.—Extent and variety of this kind of writing: Rambler, No. 184.—Mr. Post's model for preparing one: Pickwick, chap. 51.—Origin of the word: Trench on Words, 146.—Difficulties of carrying on periodical essays and reviews: Johns. Wks., v, 1; ib., iv, 254; Liv. Age, cxx, 157.—Writing: N. A. Rev., xiv, 519.—Hints for: Liv. Age, cxiii, 62; ib., cxii, 490.

354. ESTEEM.—Distinguished from affection; Tatler, No. 206.—How distinguished from credit: Ib., No. 176.

355. ETERNITY.—Prospect of: Spectator, Nos. 159, 575, 628.—Realized: Chris. Qu. Rev., vi, 73.—Properly means to-day: Philo Judæus, ii, 206.—Of future punishment: Wats. Ins., i, 210.—The idea of an eternal "now," refuted: Ib., i, 356.—Of the sonship of Christ: Ib., i, 560.

356. ETHICS.—Christian: Liv. Age, xcv, 67, *et seq.*—And christianity: N. Brit. Rev., xiv, 160.—Of christendom: Westm. Rev., lvii, 182.—Theoretical: Brit. Qu. Rev., vi, 407.—Lead to nothing but words: Hobbes' Wks. i, 9.—What they treat of: Ib., i, 11; Hallams' Lit. of Eup., iii, 189, 190; iv, 295, 306.—The radical question in: Liv. Age, cxiv, 451.—Christian and pagan: Ib., cxiii, 247.

357. ETHNOLOGY: Ed. Rev., lxxxviii, 223; Eclec. Mag., xvi, 55.—American: Dem. Rev., xi, 603. Meth. Qu. Rev., x, 531.—Bearing of language on: Whitney's Origin of Lang., 265, 276.

358. ETYMOLOGY.—Difficulties of settling questions of: Johns. Wks., x, 14.—English: Quar. Rev., lxxxi, 268.—Born mad: Sir T. Browne's Wks., ii, 360.—Herschel's Phys. Geo., 144.—Foundation of linguistic science: Whitney's Origin of Lang. 312.—Its true methods: Ib., 315.—Exotic English: Liv. Age, cxxi, 638.

359. EUCHARIST.—In the early church a mystery. "According to a custom, which long after continued, the Eucharist was not joined with the rest of the service, but was celebrated as a species of mysterious rite, from which all but the baptized were excluded, at another hour, and frequently at another place." Liv. Age, xxxiv, 531. "Applying the command of our Lord 'Give not that which is holy to the dogs,' to their own circumstances, they scrupulously concealed the nature, and the mode of celebration, of the holy Eucharist, from those who were likely to misapprehend and revile it; and, as the apostles alone were present at its institution, they judged it meet that, until the catechumens had passed their probationary state, they should not be permitted to partake of, or even to witness, this holy rite. . . . In the earliest ages of the Church the Eucharist was not only a distinct service, but it was in reality a supper which took place at a different time from the ordinary service, and frequently also at a different place." Ib., 532.—Various names of: Wes. Meth. Mag. 1811, 341.—Doctrine of, that the body must contain the blood, a plea for communion in one kind: Ruter's Church History, 256.—Worship of, not idolatry: Hobbes' Wks., iii, 653, *et seq.*

360. EUPHEMISMS.—"The employment of some indirect and allusive way of speaking of anything which, for any reason, it is thought improper or disagreeable to name in a straight forward way." Liv. Age, lxxiv, 215.—"No more frequent and offensive examples are to be found than in the writings of Washington." Ib., 217. Might and Mirth of Lit., 269-270.

361. EUTHANASIA.—"The ancients used to pray for what they called 'Euthanasia,' a beautiful dying, and it was not so foolish as most prayers." Weiss' Life of Parker, ii, 358. Liv. Age, cix, 242.

362. EVIL.—Curiosity about, dangerous: Trench

on Proverbs, 151.—The origin of: "This is a subject (said a worthy divine in the country) which is embarrassed by some difficulties, which I hope in the course of my remarks this morning, to remove." Liv. Age, xlv, 11.—Good in: "The wheels of humanity, bearing the ark of the world's welfare, often run in deep ruts that are foul with mire." Weiss' Life of Parker, ii, 358.—Not to be thought of, or reasoned about as that of countless millions. In actual experience it is individual. It is overestimated. Not a problem that *defies* all human effort to explain. Leibnitz says that in the best possible system evil is a necessity. 1. The system in which evil exists is a *creation*. 2. To a created system *limitation* is necessary. 3. Limitation implies *imperfection:* Dewey on Human Destiny, 31, *et seq.*—Two kinds, natural and moral: Ib.—A fact: "It is a fact which every religion and every philosophy that believes in a personal God has to grapple with." Coleridge; Liv. Age, lxxxviii, 178.—Origin of: Johns. Wks., v, 357; ib., xi, 276; Liv. Age, xlv, 10; Wat's. Ins., i, 428.—Leibnitz on: Liv. Age, x, 401; Wes. Sers., ii, 48; ib., 70.—Knowledge of, would not be of use to us: Foster's Essays, 75; Liv. Age, xxvi, 11.—Physical, the light in which we should look at it: Liv. Age, xix, 303; Barrow's Dissertations, 247; Liv. Age, xxv, 90.—Why permitted: Meth. Qu. Rev., 1854, 280, *et seq*; Liv. Age, x, 402.—Speaking: Yr. Bk., iv., 1374.—Greatest under the sun: Tatler, No. 191; Chris. Ex. xxxiii, 197; ib., xlvii, 227.—Ministry of: Ib., xxxv, 32.—Of three kinds: Hobbes' Wks., iii, 41, *et seq.*—To inflict, when against the law of nature: Ib., iii, 303.—Possible and certain: Hume's Wks., ii, 199.—Influence of, on the passions: Ib., ii, 200.—Origin of: Boling. Wks., iii, 265.—Moral and physical: Ib., ii, 464: iv, 317, 327, 365.—Influx of, effect of: Philo Judæus, iv, 251.

363. EVOLUTION.—Its absurdity: "No trace can anywhere be discovered, whether there, or in the now living races, of organic forms that are intermediate and transitional. . . . . What has become of the forms next to man, just a little short of man? They are not among the living, nor among the dead. No trace of any such forms has ever been discovered by science. The monkey race have been set up as candidates for this honor. But, to say nothing of the degraded consciousness that can allow any creature of language, duty, and reason, to speak of his near affinity with these creatures, what one of them is there that could ever raise a human infant? And if none there ought to be some intermediate race, yet closer to humanity, that can do it. Where is this intermediate race? . . . . Any theory, in short, which throws a human child on the care of an animal parentage, is too nearly absurd to require refutation." Bushnell's Nature and the Supernatural, 81.

364. EXAMINATION-self.— Recommended by Pythagoras: Spectator, No. 586.

365. EXAMPLE.—Bad influence of: "'Charles IX,' say the Benedictine authors of the *Art de Verifier les Dates*, 'had received from nature an excellent disposition and rare talents; he was brave to intrepidity, endowed with marvellous penetration, vivid conception, sure judgment; and expressed himself with a noble facility. But the seductions by which he was surrounded perverted this favorable disposition: the queen mother herself formed him in the arts of feigning and dissimulation; the Marshal de Retz taught him to laugh at oaths; and the Guise, by their sanguinary counsels, converted the natural impetuosity of his character into cruelty.' And there is no doubt that, under the circumstances, he would have been one of the most accomplished and excellent princes in the annals of French royalty; but ill example and sinister counsels produced their wonted result." Israel of the Alps, 97.—Good stimulus of: "It is a slavery when soldiers are driven against the enemy by the despotic command of a leader who does not share the danger, but the service becomes free and glorious when the general rides to the front. Such was the revival of spirit which the Jew experienced when he took the oath to Christ, and which he described by saying that he was no longer under the law but under grace. He had gained a tutor instead of a text-book, a leader instead of a master, and when he learned what to do, he learned at the same time how to do it, and received encouragement in attempting it. And the law which Christ gave was not only illustrated, but infinitely enlarged by his deeds." Ecce Homo, 120.—Influence of: Guardian xvii, 87: ib., xviii, 165.—Its prevalence on youth: Spectator xi, 337.—Its great advantage: Swift's Wks., vi, 305.—Proves nothing: Hobbes' Wks., iii, 583.

366. EXCELLENCE.—Practical and ideal: Johns. Wks., iii, 260.

367. EXCEPTIONS.—Judging by: "A wise man does not measure a nation, a system, by its exceptional men. He takes the world in gross. Thebes cannot be judged by Epaminondas, Paganism by Julian, the southern confederacy by Jackson." Liv. Age, lxxxii, 517.

368. EXERCISE.—Bodily, the great benefit of: Spectator, Nos. 115, 116, 161.—Necessary to health and vigor: Rambler, No. 85.

369. EXPECTATION.—Torment of, greatest in early seasons of life: Rambler, No. 111.—Often visionary: Ib., No. 196.

370. EXPERIENCE.—"Human experience, like the stern lights of a ship at sea, too often illuminates only the path we have passed over." Coleridge.

371. EXTEMPORE speaking.—The art of: Bautain's work on, *in fine.*—"*To extemporize* is to speak without preparation. In this point of view, there is no real extemporization save that which has been preceded by no especial labor." Preacher and King, 228.—"As with the art of swimming, whoever dares to swim swims, whoever dares to extemporize, extemporizes." Ib., 230.—South's C. P. Bk., ii, 122; Liv, Age, xxix, 207; ib., lxxxiii, 99; Chris. Month. Spec., vi, 131; N. A. Rev., xix, 297.—Prayer and love closely connected: Swift's Wks., xxiii, 147.

372. EXTRAVAGANCE.—When beloved and esteemed: Spectator, ix, 243.—Instances of: Johns. Wks., iv, 299.

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373. FABLES.—Their antiquity and use: Spec. No. 183; ib., 293, 355, 535; Knick., xxxv, 421.—From Yriarte, translated: Blackw. Mag. xlvi, 202.—Essays of Phœdrus and Fontaine: Fras. Mag. xvii, 188, 447.—Of antiquity: Sir T. Browne's Wks., ii, 219, n; ib., 244; Swift's Wks., vii, 142; viii, 69; Bolingbroke's Wks., ii, 212.

374. FACTION: Southey's C. P. Bk., i, 78.—Spirit of liberty confounded with: Bolingbroke's Wks., i, 304 *et seq*; ib., 297, *et seq*; ib., ii, 11, 48.

375. FAITH.—"A practical energy that will sicken and die if it be not fed by acts of devotion, by habits of prayer, by deeds of self-denial, by exercises of

love." Liv. Age, xxxix, 481, *et seq.*—Its power to triumph over matter: Liv. Age, xix, 385.—Blind illustration of: Trench on Provs., 117.—"Assuming the basis of religious faith to be traditional, such tradition can be derived logically from any one of three, or a Book." Broken Lights, 27.—"The faith of the future . . . will bid men descend into their own hearts and find there the ideal of all Homes and Love." Ib., 205.—"Faith is a spiritual act of the whole being; it is the source and germ of the fidelity of man to God, by the entire subjugation of the human will to reason, as the representative in him of the divine will." Liv. Age, lxxxviii, 172.—"In half-brutal countenances faith will light up a glimmer of nobleness. The savage who can do little else, can wonder and worship and enthusiastically obey." Ecce Homo, 76.—The question, "Is morality independent of faith," answered: Liv. Age, xcv, 85.—Its collapse: "Brings the highest minds nearly to despair, brings ordinary minds to weary satiety, indifference, ennui—that condition, in short, in which no end of life is thought worth earnest exertion, and yet for want of earnest exertion no higher estimate of the ends of life can be formed." Liv. Age, xcv, 559.—Its eclipse: Ib., xlv, 3.—Not possessed by Adam: Wes. Sers., i, 326.—Compass-flower, a figure of: Liv. Age, xvi, 238.—Relation to reason: Ib., xxiv, 1.—Excellency of: Spec. No. 459.—How to strengthen: Ib., 465. Its claims and conflicts: Ed. Rev., xc, 155; Westm. Rev., lvi, 64.—And science: Meth. Qu. Rev., xii, 9, 169.—And skepticism: Westm. Rev., lii, 379.—Justification by: Meth. Qu. Rev., iv, 5; ib., v, 5.—Rule of: Ib., iii, 250.—Defined: Hall's Wks., v, 219, *et seq.*—And reason at variance: Sir T. Browne's Wks., ii, 27; ib., 85.—Its importance: Swift's Wks., x, 25.—In man: Hobbes' Wks., iii, 54, *et seq.*—In religion: Ib., iii, 107.—A gift of God: Ib., iii, 588.—Said to be *blown* into a man: Ib., iii, 675.—And knowledge: Ib., ii, 305; ib., iv, 65; Bolingbroke's Wks., iii, 416; iv, 23, 480.—Articles of: Ib., iii, 417.—Of Abraham: Philo Judæus, ii, 450.—Above facts: Liv. Age, cii, 477.—"It is a domestic and private capital, as there are public savings-banks, and relief-funds, out of which individuals receive assistance in times of scarcity; but here the believer himself silently draws his interest." Goethe.

376. FALL, The.—Evidence of, in language: Trench on Words, 38, 39.—Probabilities if it had not happened: Bennett's Intermediate State, 26.—When it took place: Liv. Age, xxxvii, 64.—Philosophy of: Ib., xlvii, 530; Wats. Ins., i, 434; Barrow's Dissertations, 217, 243.—Present state of the world, a proof of: Wats. Ins., i, 421; Bolingbroke's Wks., iv, 311; ib., 360.

377. FALLACIES.—Bentham's great work on: Sir T. Browne's Wks., ii, 163; ib., ii, 102.—Chapter on: Knick., xxx, 302.—In general: Dub. Uni. Mag., xxxiv, 440; Ed. Rev., xlii, 367.

378. FALSEHOOD: Johns. Wks., iii, 159; iv, 284; Southey's C. P. Bk., i, 221.—Opinion of Roman casuists on: Liv. Age, xcii, 779.—Its disadvantages: Spec., Nos. 103, 352.—A recommendation to the fair sex: Ib., 156.—Goddess of: Ib., 63.—Guilt of: Rambler, No. 96.—Artifices of: Ib., 189.—In general: Goldsmith's Wks., i, 134.—Propagated by books: Ib., ii, 57.—Persistence in: Bolingbroke's Wks., ii, 117.

379. FAME.—"A revenue payable only to our ghosts." Sir Gov. Mackenzie.—Love of: Johnson's Wks., ii, 315, 359; ib., iii, 358.—Of authors: Ib., iv, 37, 38; iv, 87, 148; v, 235.—What it is: Spec., Nos. 551, 218, 73, 139, 256, 255, 257, 439; Tat., Nos. 92, 87, 255.—And its accessories: Dem. Rev., xx, 431.—Influence of, on genius: Blackw. Mag., iii, 701; Goldsmith's Wks., ii 306.—The fame machine: Ib., i, 83.—Satire purchases it the cheapest: Swift's Wks., ii, 65.—Belongs to the dead: Ib., 183.—As hard to conceive of as to plant an echo. Swift's Wks., vii, 15.—Genealogy of: Ib., iii, 11.—One goddess with two trumpets: Ib., ix, 217.—Chamber of: Ib., v, 162, *et seq.*—Desire of: Hume's Wks., ii, 58; iv, 356.

380. FAMILY.—An ordinance of God: Huntingdon's Sers. for the People, 179.—Worship: Hall's Wks., v, 245.—Religion: Meth. Qu. Rev., 1851, 232.—Soundness of family life depends on its purity: Liv. Age, lxxxv, 509.—Head of, dangerous when bad: Guar., No. 165; Tat., 95; 114.—Pedigrees: Spec., No. 612.—Antiquity: Blackw. Mag., xliv, 403.—Worship, practiced by good men in every age: Hall's Wks., v, 247, to 262.—On what it depends: Hobbes' Wks., iii, 114, 154, *et seq.*—Degeneration and regeneration: Maudsley on Responsibility in Insanity, 279.—Differences: Liv. Age, cvi, 439.—Voices: Ib., xcix, 301.—Rise of: Ib., cxvi, 125.

381. FAMINE.—Picture of, drawn by Froissart: Reed's Lect. Eng. His., 22.—Irish, horrors of: Liv. Age, xxxv, 569.—In general: Johnson's Wks., xii, 400; Meth. Qu. Rev., 1848, 402.—Great one in France: Spec., No. 180.—In Ireland: Dem. Rev., xx, 424; Blackw. Mag., lxi, 515.—Political economy of: N. Brit. Rev., vii, 132.—Among the Britons: Milton's Wks., iii, 104; ib., 247.—Treatment of: Philo Judæus, iii, 486.—In Egypt: Ib., ii, 475.—The great: Ib., ii, 486.—In Turkistan: Liv. Age, cix, 550.

382. FANATICISM.—Not piety: Channing's Sers., 29.—Political, worse than religious: Allison's Hist. of Eup., i, 223; Meth. Qu. Rev., 1845, 545.—In Scotland: Liv. Age, xv, 123.—In general: Ed. Rev., lix, 30; Fras. Mag., ix, 159.—Page in the history of: Fras. Mag., xxxvii, 312, 441, 549.—Defined: Hall's Wks., iii, 357, *et seq.*—Its history: Swift's Wks., ii, 270.—A short story of: Ib., iii, 20.—Brought in freethinking: Ib., viii, 524.—Insolence of: Ib., 60.—Same in villages: Ib., ii, 274; Hobbes Wks., iv, 328.—In England: Hume's Wks., iv, 255; Bolingbroke's Wks., iv, 295.—Its growth among the reformers: Hallam's His. of Lit., i, 485.

383. FANCY.—The daughter of liberty: Spec., No. 514.—Its character: Ib., 558.—How its images enter the mind: Ib., 411.—Should be scrutinized: Ib., 586.

384. FASHION.—Life of, its ennui. Lord Byron after reading the journal of Count D'Orsay, said: "The most singular thing is *how* he should have penetrated *not* the *fact*, but the *mystery* of the English ennui at two and twenty. I was about the same age when I made the same discovery in almost precisely the same circles." Liv. Age, xxxiv, 572. Southey's C. P. Bk., ii, 619; ib., iv, 596.—Described: Spec., No. 490.—Force of: Ib., 64.—When absurd: Tat. No. 212.—Evil influence on the married state: Spec., No. 490.—Affectation of: Ib., 6.—Vanity of: Ib., 478.—Mother of: Knick., ix, 386.—In society: Liv. Age, xxxi, 273.—In France two hundred years ago: Fras. Mag., xxx, 294.—Britons brought into bondage by adopting those of the Romans. Milton's Wks., ii, 66.—"I see that fashion wears out more apparel than the man." Shakespeare.—"Fashions are like human beings. They come in, nobody knows when, why, or how, and they go out, nobody knows when, why, or how." David Copperfield, chap, 9.—Exclusiveness of: Mutual Fd., chap. 2.—People of, how they are man-

aged: Bleak House, chap. 2.—The ennui of: Ib., chap. 12.—And tricks of speech: Liv. Age, cxxv, 408.—The Dean of Chester on: Ib., 702.

385. FASTING.—Without charity, a lamp without oil: Israel of the Alps, 6. Southey's C. P. Bk., i, 85.—Its importance: Wes. Sers., i, 244.—Absurdities of: Liv. Age, lxxxi, 197.—Duty of: Meth. Qu. Rev., ix, 205; Sir T. Browne's Wks., i, 5, 16.—For the dead: Hobbes' Wks., iii, 628.—A cause of melancholy: Burton's Ana. of Mel., i, 108.—A cure of love: Ib., ii, 352.—The devil's instrument: Ib., ii, 511, 514.

386. FATE.—"There is no fate like that which a man makes for himself." Dewey.—Doctrine of: Looker on, No. 52; Bolingbroke's Wks., iv, 389.

387. FATHER.—"The father in Rome was absolute master, sole judge over his children, his wife and his slaves, and that during all their lives." Napoleon's Life of Cæsar, 21.—Fatherhood of God: "To man this term belongs emphatically, and it is one of the wealthiest in human language, and men at least can have no difficulty in comprehending all its meaning. The relation which it indicates has no such interpretation, among other intelligent creatures, as it finds in this world. There is no fatherhood or childhood among angels, no derivation of being from one to the other. . . . . The human spirit is the offspring, the intermediate and direct offspring of the Everlasting Spirit. It is capable of bearing and does bear, and it is the only thing that bears, or is capable of bearing, a resemblance to God. When we have said that God *created* the heavens, the earth, and all material things, we have exhausted all of which the subject admits. But it is not simply true, He *created* minds also, *He is the Father of minds* and of nothing else." The Christ of Hist. 136.—Affection of: Spec., No. 449.—Unnatural conduct of: Idler, No. 42.—Their apologies: Swift's Wks., iii, 162.—Their general character: Ib., v, 100; Hobbes' Wks., ii, 117; iii, 187, *et seq*; ib., 329.—Ancient: Ib., iii, 686.—Of the church: Bolingbroke's Wks., iii, 56.—Respect for the works of the fathers: Hallam's His. of Lit. iii, 52, *et seq*; 101, 242; Philo Judæus, ii, 150.

388. FEAR.—"There lies one who never feared the face of mortal man." Knox's epitaph, Liv. Age, xxxviii, 412.—"Animals, when under the influence of fear—the fear of some common danger, lose at times all their ferocity, and will not molest even those animals upon which they are accustomed to prey." Liv. Age, xl, 133.—Napoleon said in one of his letters, "He who is fearful of losing his glory is sure to lose it." Liv. Age, xi, 589.—In general: Johnson's Wks., ii, 113.—And cowardice: Ib., iii, 353; ib., 402; Reed's Eng. His. 32.—Of death, mortal: Spec., No. 25.—Of God, foundation of all fortitude: Guar., No. 117.—A passion: Spec., Nos. 224, 471, 615.—Should be controlled by conscience: Swift's Wks., x, 49.—Cause of melancholy: Burton's Ana. of Mel., i, 139.—Of death: Ib., 247, 270; ii, 300.

389. FEARLESSNESS.—"In 1588, Henry III, then King of France, finding he could no longer withstand the clamor for Palissy's execution, and reluctant to sacrifice the old potter, whom he had known and respected from his boyhood, visited him in prison. 'My poor Master Bernard,' said the king, 'I am so pressed by the Guise party and my people, that I have been compelled, in spite of myself, to imprison those two poor women and you. They must be burnt to-morrow: and you, too, if you will not be converted.' 'Sire,' replied the fearless old man, 'you have often said that you feel pity for me; but it is I who pity you: who have said, 'I am compelled. That is not speaking like a king! These girls and I, who have part in the kingdom of heaven, *we* will teach you to talk royally. The Guisarts, all your people, and yourself, cannot compel a potter to bow down to images of clay!'" Liv. Age, lxxii, 273. Hobbes' Wks., iii, 79, *et seq*.

390. FEELING.—"Of all kinds is in nature transient and exhausting, and the goodness of a cause will not prevent enthusiasm from flagging, or unpaid and unsupported armies from disintegrating." Liv. Age, xxxviii, 400.—"Religious feeling is generally strong in proportion to the sense of weakness or helplessness. It is when man's own resources fail that he looks most anxiously to find a friend in the universe. Religion is man's consolation in the presence of a necessity he cannot resist, his refuge when he is deserted by his own power, or energy, or ingenuity." Seeley's Rom. Imperialism, 78.

391. FEMALE authorship: Fras. Mag. xxxiii, 360.—Character: Knick. vi, 204, 381; Fras. Mag. vii, 591.—In modern poetry: Blackw. Mag. xxxvii, 815; xxxviii, 128.—Characters, of Goethe and Shakespeare: N. Brit. Rev., viii, 143.—Characters, of scripture: Blackw. Mag., xxxiii, 804.—Criminals, remarkable: Dub. Uni. Mag., xxix, 51, 213.—Education: Ed. Rev., xv, 273.—Fanaticism: Liv. Age, xv, 123.—Heroism: Ib., xix, 167.—Immorality: Liv. Age, xxi, 385; Westm. Rev., liii, 448. Literature: N. A. Rev., xxvi, 403.—Penitentiaries: Liv. Age, xix, 433.—Characters: Goldsmith's Wks., i, 338.—Warriors: Ib., i, 246.—Physique: Liv. Age, civ, 107.—Novelists, peculiarities of: Ib., 575.

392. FETISHISM.—"A word derived from the Portuguese *fettisso*, meaning a block worshiped as an idol." Dewey.

393. FICTION.—Johns. Wks., ii, 20, *et seq*.—Pleasing to the imagination: Spec., No. 419.—Wherein defective: Rambler, No. 4.—And fact: Blackw. Mag. xx, 681.—American works of: Liv. Age, ii, 643.—Literature of: Brit. Quar. Rev., ii, 527.—Force of: Fras. Mag., xliii, 286.—Its great advantage over truth: Swift's Wks., ii, 170.—The trade of a poet: Ib., v, 257.—Definition of: Hobbes' Wks., iv, 11.—Works of: Hallam's His. of Lit. i, 613; ii, 431; iii, 666.—As an educator: Liv. Age, cvii, 307.

394. FIDELITY.—"When a young man, the late Sir Ed. Codrington was serving as signal-lieutenant under Ld. Hood at the time of the investment of Toulon, and, being desirous of obtaining the notice of his commander, he applied himself to his duty—that of watching for signals made by the look-out frigates—with such perseverance that he often remained on deck nineteen hours out of twenty-four, going below only to sleep. During his snatches of repose his slumber was so profound that no noise would awake him; and it was a favorite amusement with his comrades to try experiments devised to test the soundness of his sleep. But if the word 'signal,' was *even whispered* in his ear he was instantly aroused and was fit for immediate duty." Liv. Age, xxxix, 718.—In general: Leigh Hunt's Autobiography, 22.—Remarkable instance of: Liv. Age, xxviii, 137.—Gough's story of John Maynard: Ib., lxvii, 213.—Of the dove that sat on her nest when Pompeii was overthrown: Ib., lxxxi, 396.

395. FIGURATIVE, The.—In scripture: Trail's Lit. Characteristics of the Bible, 51, *et seq*.

396. FIGURES.—"The figures of the French

writers vanish from the mind like the flourish of a musical band." Cecil's Remains, 217. Bolingbroke's Wks., iv, 311.—In style: Ib., iii, 128.

397. FIRE.—Destruction of Church at Santiago by: Liv. Age, lxxxii, 3.—Its origin, supposed to have been the flaming sword of the angel set to guard the gate of Eden: Ib., xlviii, 73.—How generated. Hobbes' Wks., i, 450. —One of the gods: Ib., iii, 99; ib., iv, 6.

398. FIRMNESS.— "Perpetua refused to spare the child in her bosom by throwing a few grains of incense on the altar of heathen gods." Liv. Age, xlvii.—"There are moments in battle when the soul hardens a man, even to changing the soldier into a statue, and all this flesh becomes granite. At Waterloo each square was a volcano, attacked by a thunder-cloud. The lava fought with the lightning." Victor Hugo's Cosette, 24.

399. FLAG.— The American: Liv. Age, lxxxv, 193.—Frauds on the national: Ed. Rev., viii, 1.—Statute of: Hunt's Mag., xxi, 502.—The American: "'Tut!' said Martin: 'You're a gay flag in the distance. But let a man be near enough to get the light upon the other side, and see through you, and you are but sorry fustian.'" Martin Chuzzelewit, chap. 21.

400. FLATTERY.—Odious to a generous spirit: Milton's Wks., iii, 268; Goldsmith's Wks., i, 103.—Motives to: Swift's Wks., v, 463.—Its power: Ib., x, 15. —Its kindness: Hobbes' Wks., iii, 89.—Influence of: Hume's Wks., i, 201, *et seq.*—Caution against: Philo Judæus, iv, 273.—Not acceptable to the wise: Ib., iv, 278. —In general: Johnson's Wks., ii, 407; iii, 212, *et seq.*; iv, 192, 234, 285, 133, 192; Spect., No. 460; ib., No. 621.

401. FLOGGING.—"Coleridge, when a 'Blue-coat boy,' read Voltaire's Philosophical Dictionary. When this new turn reached Bowyer's [the head-master] ears, he sent for Coleridge. 'So, sirrah! you are an infidel, are you? Then I'll flog your infidelity out of you.' So saying, the doctor administered the severest, and, as Coleridge used to say, the only just flogging he ever received. When Coleridge heard that his old master was on his death-bed, he ejaculated, according to Charles Lamb, as follows: 'Poor J. B., may all his faults be forgiven, and may he be wafted to bliss by little cherub boys, all head and wings, with no bottoms to reproach his sublunary infirmities.'" Liv. Age, lxxxviii, 85.—Of seamen: Westm. Rev., xx, 489.—In the wrong: Fras. Mag., xiii, 539, 645.

402. FLOWERS: Southey's C. P. Bk., i, 418.— "'I wonder how it happens (said Jenny Wren) that when I am work, work, working here, all alone in the summer-time, I smell flowers.' 'As a common-place individual, I should say,' Eugene suggested languidly—for he was growing weary of the person of the house—'that you smell flowers because you *do* smell flowers.' 'No, I don't,' said the little creature, resting one arm on the elbow of her chair, resting her chin upon that hand, and looking vacantly before her; 'This is not a flowery neighborhood. It's anything but that. And yet as I sit at work, I smell miles of flowers. I smell roses, till I think I see the rose-leaves lying in heaps, bushels, on the floor. I smell fallen leaves, till I put down my hand—so—and expect to make them rustle. I smell the white and the pink May in the hedges, and all sorts of flowers that I never was among. For I have seen very few flowers indeed, in my life.'" Mut. Friend, Bk. ii, chap. 2.

403. FOLLY.—"And take my word for this, reader, and say a fool told you, if you please, that he who hath not a dram of folly in his mixture, hath pounds of much worse matter in his composition." Liv. Age, xxxvii, 651. —Fashionable: Johnson's Wks., iii, 184, *et seq.*; Ib., 286.—With perverseness: Swift's Wks., ix, 211.—A term that never gave fools offence: Ib., xii, 327, 335, 397.—Its offspring: Philo Judæus, ii, 276, 378.—Warning against: Ib., iv, 281.

404. FOOL.—"If a man be a fool at all, it is much to be desired that he should be a great fool, for then he will not know when he is making a fool of himself." Leisure Hours in Town, 53.—In general: Southey's C. P. Bk., iv, 420; ib., 503.—"What do you suppose fools were made for? That you might tread upon them, and starve them, and get the better of them in every possible way? By no means. They were made that wise people might take care of them." Beauties of Ruskin, 410, s. —Naturally mischievous: Spect., No. 485.—How they differ from madmen: Tatler, No. 40.—The way to make them madmen: Ib., 208.—Imitate only defects: Swift's Wks., x, 111.—Description of a natural: Hobbes' Wks., iii, 22, 25; iii, 132; iv, 293.—No law over: Ib., iii, 257.— Fools often beget wise men: Burton's Ana. Mel., i, 91. —By love become wise: Ib., ii, 334.

405. FOOLISHNESS.—"On the evening after the battle of Waterloo, the Duke of Wellington wrote a certain letter. History does not record its matter or style. But history does record that some years afterward, the duke paid a hundred guineas to get it back again; and that on getting it he instantly burned it, exclaiming that when he wrote it he must have been the greatest idiot on the face of the earth." Liv. Age, lxx, 649.

406. FOP.—Description of: Victor Hugo's Life, 89.—Dickens describes one as—"A charming young man of not much more than fifty, dressed in a very bright blue coat with resplendent buttons, black trousers, and the thinnest possible pair of highly-polished boots. A gold eye-glass was suspended from his neck by a short, broad, black ribbon; a gold snuff-box was lightly clasped in his left hand; gold rings innumerable glittered on his fingers; and a large diamond pin set in gold, glistened in his shirt-frill. He had a gold watch, and a gold curb-chain, with large gold seals; and he carried a pliant ebony cane with a heavy gold top. His linen was of the very whitest, finest, and stiffest; his wig of the glossiest, blackest, and curliest. His snuff was princes' mixture; his scent *bouquet du roi*. His features were contracted into a perpetual smile; and his teeth were in such perfect order that it was difficult at a small distance, to tell the real from the false." Pickwick, chap. 35.—In general: Liv. Age, lxx, 895.—What a fop is: Spec., No. 280.—Inventory of his effects: Tatler, No. 113.—Education of: Rambler, No. 109.

407. FORCE.—Unit of: "It is the foot-pound, that is one pound falling through one foot of space." Correlation and Cons. of Forces, Intro., xxiv.—"A given amount of one force produces a definite quantity of another; so that power or energy, like matter, can neither be created nor destroyed; though ever changing form, its total quantity in the universe remains constant and unalterable Every manifestation of force must have come from a pre-existing equivalent force, and must give rise to a subse-

quent and equal amount of some other force. When, therefore, a force or effect appears, we are not at liberty to assume that it was self-originated, or came from nothing; when it disappears we are forbidden to conclude that it is annihilated: we must search and find whence it came and whither it has gone; that is, what produced it and what effect it has itself produced. These relations among the modes of energy are currently known by the phrases *Correlation* and *Conservation* of Forces." Cor. and Cons. of Forces, xiii. Bolingbroke's Wks., iii, 153.—Vital: Stewart on Conservation of Energy, 171.—Physical: Ib., 194.—Molecular: Ib., 205.

408. FORCES.—"Those to be taken into account if we wish to be truly helped forward in our development, are: preparatory, concomitant, coöperative, auxiliary, furthering, strengthening, hindering, and after-working influences." (Goethe) Liv. Age, cxxix, 121.

409. FOREKNOWLEDGE.—In general: Wesley's Sers., i, 39; Watson's Insts., i, 87; ib., 181, 375; ib., ii, 357, 429.

410. FORGERY.—"Hoaxes, mystification, forgeries, impostures of every kind, whether for personal or party purposes, or from mere mercenary motives, had long ceased to be a novelty in the literature of the Continent, before the learned and literary of England became addicted to the same pleasant pastime." Liv. Age, xxxiv, 487, *et seq.* Liv. Age, cvi, 229.—Its punishment: Fras. Mag. xi, 301; Ed. Rev., lii, 398.—History and anecdotes of: Eclec. Mag., xxi, 560.—Increase of: Ed. Rev., xxxi, 203.—Romance of: Blackw., lxix, 461, 605.—A clever forgery: Liv. Age, cvi, 229.—Literary: Ib., c, 528.

411. FORGETFULNESS.—In general: Johnson's Wks., v, 289.

412. FORGIVENESS.—"'My father,' (said the Duchess of Angoulême,) at the moment of parting with us forever, made us promise never to think of avenging his death. He was well satisfied that we should hold sacred these, his last instructions; but the extreme youth of my brother made him desirous of producing a still stronger impression on him. He took him on his knee and said to him, 'My son, you have heard what I have said; but as an *oath* has something more sacred than words, *hold up your hand, and swear* that you will accomplish the will of your father.' My brother obeyed, bursting into tears, and this touching goodness redoubled ours.'" Beauchesne's Life Louis XVII, 448.—"In the Sermon on the Mount he bids his followers bear with absolute passive tolerance, the most contumelious injuries. 'If any man smite thee on the one cheek, turn to him the other also.' But the other precept is different. 'If thy brother trespass against thee, rebuke him, and if he repent, forgive him.' Now the difference between these two precepts is not slight but substantial. The first distinctly forbids resenting an injury, the second as distinctly commands it." Ecce Homo, 304.

413. FORMS.—No risk of any one in our day having "a bloody rubric engraven with a sword on his back." Liv. Age, xxxiv, 529, *et seq.*—Dependence upon, leads to spiritual decay and licentiousness, striking illustrations: Liv. Age, xxxviii, 400.—"Every religious form is imperfect, notwithstanding that religion cannot exist without form. . . . . The philosopher, who, struck by the prejudice, the abuse, the error continued in the form, thinks to get at the truth by taking refuge in abstraction, substitutes for reality something that never existed." Renan's El. of Criticism, 392. Liv. Age, xlii, 11; Huntingdon's Sers. for the People, 23, *et seq.*—Coincidences of: Fras. Mag., xxxix, 660.—Not to be imposed: Milton's Wks., i, 311.—Why used by Socinian ministers: Hall's Wks., v, 41; ib., 258.—Form is power: Hobbes' Wks., iii, 75; iv, 38, 309.

414. FORTITUDE.—"Mr. Catlin, in his description of the O-kee-Pa as celebrated among the North American Indians, says that the young braves, as an evidence of their endurance, submitted to the knife which was passed under and through the integuments and flesh, taken up between the thumb and fore-finger of the operator, on each arm, above and below the elbow, over the *brachialis externus* and the *extensor radialis*, and on each leg above and below the knee, over the *vastus externus* and the *peroneus*; and also on each breast and each shoulder. . . . . When these incisions were all made, and the splints passed through, a cord of raw hide was lowered down through the top of the wigwam, and fastened to the splints on the breasts or shoulders, by which the young man was to be raised up and suspended, by men placed on the top of the lodge for the purpose. These cords having been attached to the splints on the breast or the shoulders, each one had his shield hung to some one of the splints; his *medicine bag* was held in his left hand, and a dried buffalo skull was attached to the splint on each lower leg and each lower arm, that its weight might prevent him from struggling; when, at a signal, by striking the cord, the men on top of the lodge commenced to draw him up. He was thus raised some three or four feet above the ground until the buffalo heads and other articles attached to the wounds swung clear, when another man, his body red, and his hands and feet black, stepped up, and with a small pole, began to turn him around. The turning was slow at first, and gradually increased until fainting ensued, when it ceased. In each case these young men submitted to the knife, to the insertion of the splints, and even to being hung and lifted up, without a perceptible movement or a groan: but when the turning commenced, they began crying in the most heart-rending tones to the Great Spirit, imploring him to enable them to bear and survive the painful ordeal which they were entering on." Liv. Age, xciv, 485.—Indian: Newman's Rhetoric, 236.—Remarkable instance of: Tatler, No. 177.—At war with beauty: Guar., Nos. 152, 161.—In danger: Hobbes' Wks., iii, 44.—The cause: Ib., iii, 147; ii, 49.

415. FORTUNE.—Controlled by infinite wisdom: Spec., Nos, 293, 312.—Unjustly complained of: Ib., 282.—The way to be above: Tatler, No. 170.—Too much valued: Spec., No. 294.—Good path to: Tatler, No. 202. Good and ill, whence it arrives: Spec., No. 293.—Not blind: Goldsmith's Wks., 283.—Good: Hobbes' Wks., iii, 69, *et seq*; iv, 39.—But for the cause of things: Ib., iii, 679.—But the favor of God: Ib., iv, 38.—When esteemed: Hume's Wks., ii, 409; Bolingbroke's Wks., iii, 149; ib., iv, 380.

416. FOURIERISM: Meth. Qu. Rev., v, 545.—Channing on: Brit. Quar. Rev., 2d s. iii, 438.

417. FRAUD.—An officer in the temple of avarice: Tatler No. 125.—Esteemed, in Lilliput, a greater crime than theft: Swift's Wks., vi, 53.—Punishment it merits: Ib., ii, 423.—One of the cardinal virtues in war: Hobbes' Wks., iii, 115.—When it can be pious: Ib., iv, 297.—Great literary: Liv. Age, xx, 66.

418. FREEDOM.—Character of a professed votary of: Lounger, No. 65.—State of, represented in a dance: Tatler, No. 11.—Crisis of: Chris. Ex. xlvi, 1.—Moral and

political: Hunt's Mag., ii, 365.—To write, its good consequences: Milton's Wks., i, 191.—Prelates opposed to: Ib., i, 286.—Its disappointments in connection with the French Revolution: Hall's Wks., i, 84, *et seq.*—And progress: Ib., iii, 12, *et seq.*—Of the press: Ib., iii, 67.—Of worship: Ib., iii, 364, *et seq.*—Of inquiry: Ib., iii, 84; Goldsmith's Wks., iv. 26, *et seq.*—In what it consists: Swift's Wks., ix, 124; xiii, 364; ix, 378.—Praise of: Philo Judæus, iii, 536.—All men born in a state of: Ib., iv, 16.

419. FREEDMEN.—Their songs: Liv. Age, lxxxiii, 47.—Freedmen's Bureau: Ib., civ, 766.

420. FREETHINKING.—History and tendency of: Liv. Age, lxxxii, 387.—Plato's opinion of: Ib., lxxxvii, 246.—Who indulge in: Tatler, No. 12.—Its folly: Spec., Nos. 3, 9, 27, 55, 77; Guar. No. 62.—Ancient and modern: Tatler, No. 155; Guar. No. 3; Liv. Age, i, 145.—Clamorous against mysteries: Swift's Works., v, 103.—Freethinkers, worse than papists: Ib., iv, 408; xii, 129; x, 171.—Some thoughts on: Ib., xvi, 320.—Inefficacy of preaching against: Ib., v, 105; viii, 253; x, 173, *et seq*; Bolingbroke's Wks., iii, 54.

421. FRIEND: Friends in Council, 250, *et seq.*—A faithful: Johnson's Wks., ii, 184, 406.—Meaning of the word in Aryan dialects: Muller's Science of Lang., 237.—What kind of a, most useful: Spec., No. 385.—Qualification of a: Ib., 68.—Forbearing of faults: Ib., 399.—Difficulty of finding a: Rambler, No. 28.—What constitutes one: Ib., 64.—"Friends in Council:" Brit. Qu. Rev., vi, 134; Fras. Mag. xl, 636.—Turning enemy: Bolingbroke's Wks., i, 113; Philo Judæus, iv, 257.—A cure for melancholy: Burton's Ana. Mel., i, 442.—Friends, and their meetings: Liv. Age, cii, 637.

422. FRIENDSHIP.—"The friendship of a great man is a gift of the Gods;" Old Philos.—Celebrated friendships: Liv. Age, lxxix, 243. Johnson's Wks., viii, 95; ii, 261, 400, *et seq*; iii, 180; iv, 121; v, 88; Southey's C. P. Bk., iv, 102.—Essay on: Spec., No. 385.—Preferred to love: Ib., 490.—Its tenderness: Tatler, No. 172.—Promoted by religion: Guar. No. 126.—Fatal between the sexes: Spec. No. 490.—Commercial, preferable to generosity: Ib., 346.—Denying friendships: Liv. Age, cxvii, 319.—Instances of remarkable: Rambler, No. 40.—Qualities needed for: Ib., 64, 160.—Debate on: Knick., xxxiv, 27.—Reasons why not enjoined by Christ: Hall's Wks., i, 373, *et seq*; Goldsmith's Wks., i, 381; ii, 106.—Its wonders: Sir T. Browne's Wks., ii, 100.—Among strangers: Swift's Works, xi, 292, xii, 12.—The folly of too intimate: Ib., 190.—Reflections on: Ib., xiii, 34.—Loss of: Ib., 38.—The comfort of life: Ib., 421.—Not named in the New Test.: Ib., x, 193.—In general: Bolingbroke's Wks., iv, 164; Philo Jud. iv, 275.

423. FRIVOLITY.—Sterne's, in sickness and death: Liv. Age, xli, 395, 401, 408.

424. FRUGALITY.—The support of generosity: Spec., No. 107.—The basis of liberality: Ib., 346, 467.—Rules for the practice of: Rambler, No. 57.—A virtue: Hobbes' Wks., iii, 89.—Its excellence: Hume's Wks., iv, 313.—In general: Johnson's Wks., ii, 364; Trench's Study of Words, 143.

425. FUNERALS.—"I feel sorry for the poor old Pope, who, when he dies is laid on a shelf above the door of St. Peter's, where he lies until the next Pope dies." Recreations of a Country Parson, 2d s, 100.—In Italy: "The bodies are carried to the Campo Santo Vecchio in coffins; but this is only out of regard for public decency, for the coffins have hinged lids, and being cleared of their contents are returned for further use. Most frequently they are naked, in which state they are let fall one by one, feet foremost, into the pit, making a fresh layer over every previous year's mortality." Chambers' Something of Italy.—In general: Southey's C. P. Bk., i, 142, ib., 541—Sir W. Scott's aversion to: Reed's Lects. Eng. His. 40.—Of the Roman's: Nap.'s Life of Cæsar, i, 324.—In Gaul, all that was esteemed, slaves and clients, cast into the flames with the body: Ib., ii, 36.—Behavior at: Tatler, No. 184.—At sea: Fras. Mag. xl, 188; Black. Mag. xliv, 460; Knick. x, 229.—Expenses of: Quar. Rev., lxxiii, 238.—Elegies ridiculed: Goldsmith's Wks., ii, 411.—Solemnities: Ib., ii, 41.—Great variety of: Sir T. Browne's Wks., iii, 482, 485.—The only method of carrying some people to church: Swift's Wks., xvii, 296.—Dickens' directions concerning: "I emphatically direct that I be buried in an inexpensive, unostentatious and strictly private manner, that no public announcement be made of the time or place of my burial, that at the utmost, no more than three plain mourning coaches be employed, and that those who attend my funeral wear no scarf, cloak, black bow, long hat-band or any other revolting absurdity. I direct that my name be inscribed in plain English letters on my tomb, without the addition of 'Mr.' or 'Esquire.' I conjure my friends on no account to make me the subject of any memorial or testimonial whatever." Will of Charles Dickens.—Mr. Mould's philosophy of: Chuzzlewit, chap. 19.—Little Nell: Curiosity Shop, chap. 72.

426. FUTURE: "The first question that presents itself, when we reflect on the religious future of the modern world, is this: Can we believe that there will appear a new form of religion, a complete and original expression of the needs of the new age—or will they still needs seek to find satisfaction in various modifications of the existing creeds? In other words, outside of Judaism, of Christianity, of Islamism—which for twelve hundred years, have had the close field of civilization to themselves—will there be formed another religion, no more related to these three than Jesus was to Moses, or Mahomet to Jesus? . . . I believe in a reformation of Christianity . . . Socrates and Plato are more truly our ancestors and nearer to Jesus Christ, than the rude Bedouins of the time of Joshua and David, or than the Jews of the Pharisaic stamp, the genuine Jews, narrow, bitter, exclusive. . . . The future perfection of Christianity will consist in a further and further remove from Judaism." Relig. Hist. and Criticism, 345, 349.—Universal belief in: Dick's. Phil. of Fut. State, 13.—Physical theory of: Liv. Age, lxxxviii, 385.—Home, of man: Liv. Age, xliv, 654, 706; ib., xlv, 104; ib., lxvi, 283; ib., lxix, 814.—This world, the future home of man according to Plato: Liv. Age, lxxxvii, 81; Yr. Bk., iv, 858.—Proofs of: Guar. No. 27.—Platonic notions of: Tatler, No. 154.—Described: ib., 152, 154, 156.—Punishments: Eclec. Rev. 4th s. xxii, 385.—In general: N. Brit. Rev. ix, 256.—Its obscurity: Hall's Wks., vi, 42, *et seq.*—Eternity of future punishment: Ib., v, 527, *et seq.*—State: Hall's Wks., iv, 269, *et seq*; ib., i, 340; iv, 271, *et seq.*—A fiction of the mind: Hobbes' Wks., iii, 15.—Past conceptions made into a: Ib., iv, 16.—Why men careless about: Hume's Wks., i, 155.—Argument against: Ib., iv, 165; Bolingbroke's Wks., iv, 270, 317, 327, 346, 355, 437, 446, 474, 482.—Grote on a: Liv. Age, cx, 664.—A thought on: Ib., 694.

427. FUTURITY.—Folly of wishing to look into: Spec. No. 604.—Misery of knowing: Ib.—Danger of looking into: Rambler, No. 2.—Anxiety about: Ib., 29, 59.—Folly of building hopes upon: Ib., 203.

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428. GAIN.—Passion for: Rambler, No. 131.

429. GAMBLING.—Its frenzy: "The excitement of play, hot rooms, and glaring lights, was not calculated to allay the fever of the time. In that giddy whirl of noise and confusion, the men were delirious. Who thought of money, ruin, or the morrow, in the savage intoxication of the moment? More wine was called for, glass after glass was drained, their parched and scalding mouths were cracked with thirst. Down poured the wine like oil on blazing fire. And still the riot went on. The debauchery gained its height; glasses were dashed upon the floor by hands that could not carry them to lips; oaths were shouted out by lips which could scarcely form the words to vent them in; drunken losers cursed and roared; some mounted on the tables, waving bottles above their heads, and bidding defiance to the rest; some danced, some sang, some tore the cards and raved. Tumult and frenzy reigned supreme; when a noise arose that drowned all others, and two men, seizing each other by the throat, struggled into the middle of the room." Nicholas Nickleby, chap. 50.—Its folly: Spec., No. 93; Tatler, 65.—In London: Fras. Mag. viii, 191; ib., xvi, 9, 368, 748; ib., xvii, 269, 538.—Houses: Westm. Rev. xi, 303.—Letter concerning: Johns. Wks., ii, 96, *et seq*; Goldsmith's Wks., ii, 283.—Passion for: Ib., ii, 400.—Against: Ib., iii, 344.—Inquiries concerning: Swift's Wks., vi, 147; xiii, 244.—Passion for: Hume's Wks.—A cause of melancholy: Burton's Ana. Mel., i, 174; Liv. Age, xxxi, 410; ib., lxxviii, 305.—Superstitions respecting: Ib., cxiv, 105.

430. GARDENS.—Beauty of some: "Positively, the garden of Eden cannot have been more beautiful than this private garden of Blenheim. It contains three hundred acres; and, by the artful circumlocution of the paths and the undulations and the skillfully interposed clumps of trees, is made to appear limitless. The sylvan delights of a whole country are compressed into this space, as whole fields of Persian roses go to the concoction of an ounce of precious attar. The world within that garden-fence is not the same weary dusty world with which we outside mortals are conversant; it is a finer, lovelier, more harmonious nature; and the Great Mother lends herself kindly to the gardener's will, knowing that he will make evident the half-obliterated traits of her pristine and ideal beauty, and allow her to take all the credit and praise to herself. I doubt whether there is ever any winter within that precinct,—any clouds except the fleecy ones of summer. The sunshine that I saw there rests upon my recollection of it as if it were eternal. The lawns and glades are like the memory of places where one has wandered when first in love." Hawthorne's Our Old Home, vol, ii, p. 17.—Improvement in: Liv. Age, cx, 367, ib., cxv, 303.—London gardens: "Some London houses have a melancholy little plot of ground behind them—usually fenced in by four high whitewashed walls, and frowned upon by stacks of chimneys—in which there withers on, from year to year, a crippled tree, that makes a show of putting forth a few leaves late in autumn when other trees shed theirs, and drooping in the effort, lingers on, all crackled and smoke-dried, till the following season, when it repeats the same process; and perhaps, if the weather be particularly genial, even tempts some rheumatic sparrow to chirrup in its branches. People sometimes call these dark yards 'gardens'; it is not supposed that they were ever planted, but rather that they are pieces of unreclaimed land, with the withered vegetation of the original brick-field. No man thinks of walking in this desolate place, or of turning it to any account. A few hampers, half a dozen broken bottles, and such-like rubbish, may be thrown there when the tenant first moves in, but nothing more; and there they remain until he goes away again; the damp straw taking just as long to moulder as it thinks proper; and mingling with the scanty box, and stunted everbrowns, and broken flower-pots, that are scattered mournfully about—a prey to blacks and dirt." Nicholas Nickleby, chap. 2. Quar. Rev., lxxxix, 1; ib., xc, 18; Fras. Mag., xl, 127.—For pleasure: Burton's Ana. Mel., i, 407.—The delight in, innocent: Spec. No. 477.—Inferiority of English: Ib., 414.—Improvement in: Ib., 414.—Chinese: Goldsmith's Wks., ii, 123.—Botanical: Hallam's His. Lit. iv, 586.

431. GENEALOGY: "I cannot (said O'Connell) divest my mind of the belief that, if this fellow's genealogy were traced, it would be found that he was the lineal descendant and true heir-at-law of the *impenitent* thief who atoned for his crimes upon the cross." Liv. Age, xxxvii. 584.—Letter on: Spec. No. 612.

432. GENEROSITY: Southey's C. P. Bk., i, 136; Spec. No. 588.—Dependent on frugality: Ib., 107.—When not to be commended: Ib., 346; Goldsmith's Wks., ii, 265.—Essay on: Ib., i, 50.—True, always delicate: Liv. Age, xviii, 421.

433. GENIUS.— The weaknesses of: "All men whom mighty genius has raised to a proud eminence in the world have usually some little weakness, which appears the more conspicuous from the contrast it presents to their general character." Pickwick, chap. 13.—What constitutes a great one: Spec. No. 160.—Without learning: Rambler, No. 154: Fras. Mag., xviii, 379.—Diversity of: Blackw. Mag., vi, 674.—Individual and national: Ib., vi, 375.—Infirmities of: Quar. Rev., l, 34.—Wanting in judgment: Fras. Mag., xiii, 673.—Of men and women: Blackw. Mag., xvi, 387.—Original: Ib., i, 347.—One age will produce three or four in a nation: Swift's Wks., iv 316.—Absence of, in dark ages: Hallam's His. Lit., i 11; Blair's Sers. 1.—Drunkenness mistaken for: Liv. Age, xxxiii, 423.—Men of universal: Ib., lxxxv, 300: Liv. Age, lxxvii, 364.—Does not exempt from work: Beauties of Ruskin, 433.—What it is: Spare Hours, 44.—And temperament: Liv. Age, cii, 503.—Military: Ib., cviii, 815.

434. GENTLEMAN: "James the First is said to have answered his nurse, who wished him to create her son one, 'Na, na! I can mak him a lord, but I canna mak him a gentleman.'"—Of ancestry: Liv. Age, xxxviii, 8.—"A wery good imitation o' one." Pickwick, chap. 15.—An English: Bleak House, chap. 2.—"No man who was not a true gentleman at heart, ever was, since the world began a true gentleman in manner." Great Expectations, chap. 22.—The independent condition of: Montaigne's Wks., 150.—What the term means: Tatler, No. 21; Spect. No. 75.—Of Geo. III's time: Liv. Age, xcv, 149.

435. GEOLOGY.—As a science: The Epoch of Creation, chap. 5; Ed. Rev. xxx, 374; Westm. Rev. xxxviii, 76.—And revelation: Knick., vii, 441; Meth. Qu. Rev., v, 198; Liv. Age, iv, 597; ib., xxx, 145; Knick. iii, 225.—Versus development: Fras. Mag., xlii, 355.—And natural theology: Quar. Rev. lvi, 17; Ed. Rev., lxv, 1.—Infidel objections from, answered: Watson's Insts. i, 247, 259.—And the Bible: Liv. Age, xii, 556.—Phenomena of, not uniform: Liv. Age, lxxxv, 245.—The first chapter of its record: Liv. Age, cxvi, 120.—Theory, in Brit-

ain: Ib., civ, 643.—And endemic diseases: Ib., cviii, 304.

436. GEOMETRY.—What it is and does: Plurality of Worlds, 31.—"Consists in searching out the ways of simple motion." Hobbes' Wks., i, 73, *et seq*; ib., 202, 265, 314, 413.—A science bestowed by God: Ib., iii, 23, *et seq*; ib., 664; vii, 196.—On definitions of: Hume's Wks., i, 76, 100.—In general: Bolingbroke's Wks., ii, 194; iii, 239.—Origin of: Ib., iii, 80.—Abused: Ib., iii, 157.—Science of: Hallam's His. Lit. ii, 452; ib. iv, 1, 235, 240, 280.

437. GESTURE.—Should be on impulse; Everett's was by rule: Golden Age of Am. Oratory, 273.—Good in oratory: Spec. No. 407.—As a means of expression: Whitney, Nature of Lang., 292.—A cause of melancholy: Burton's Ana. Mel., ii, 244.—Its importance: Meth. Qu. Rev. 1850, 437.—How everything may be expressed by: Liv. Age, xxxix, 115.—Language of, in Southern Italy: Ib., cix, 441.

438. GHOST.—Meaning of the word: Muller's Science of Lang., 363.—"Mrs. Rouncewell holds this opinion, because she considers that a family of such antiquity and importance has a right to a ghost. She regards a ghost as one of the privileges of the upper classes; a genteel distinction to which the common people have no claim." Bleak House, chap. 7.—Of Anticleu: Tatler, No. 152.—Descriptions of, please: Spec., No. 419; ib., 44, 36.—Of Hamlet: Fras. Mag. xxxii, 350.—Stories: Blackw. Mag. xx, 192.—Anecdotes of: Fras. Mag., xi, 103; Liv. Age, xviii, 490; ib., xiii, 529.—Opinions respecting: Sir T. Browne's Wks., ii, 56.—Why stories of, false: Swift's Wks., v, 455.—What they are: Hobbes' Wks., i, 402; iii, 9, 96, 616, 674.—Possibility of: Liv. Age, xxvi, 148.—Stories of: Ib., xciv, 716.—And goblins, notes on: Ib., cxvii, 627.

439. GIVING: "Generally the cow that is lost is given to God." Trench on Prov., 48, *et seq*.

440. GLACIERS.—Destruction by: Blackw. Mag. iv, 87: Liv. Age, xiv, 373.—Of the Alps: Ed. Rev., lxxx, 71.—A week among: Eclec. Mag. iii, 109.—In general: Ed Rev., lxxv, 27; ib., iv, 415.

441. GLAMOUR.—Its power: "Men there are who do wield a certain influence, disproportioned to their mere intellectual strength, and not necessarily moral in its nature; a power, as it were, of fascination, casting a 'glamour' over all who come within their sphere, and frequently also over themselves—which last, however Goethe forgets to notice, so meagre and vague that we can hardly understand how they could have influenced any but the weakest of mankind. By steadfast gazing, however, on some points, such men often discover unexpected meanings, and give them a singular life and power, nay, even glorify them with a splendor which is not in them, but in the mind that looks on. It seems to be connected rather with intensity than breadth of mind and with vividness of imagination more than with originality or elevation. Possibly also it arises, more or less, from the very look and voice and manner; for, while the presence of such men seems almost irresistible, their thoughts, set down in plain print appear after them; and so they come to surround themselves and their objects, and all who come within their sphere, with a kind of luminous atmosphere, apart from which life and all its duties appear to them stale, flat, and unprofitable." Liv. Age, lxxiv, 554.

442. GLORY.—Its two great elements: "Glare and dust." Victor Hugo.—"It must be said to the praise of humanity, that true glory possesses the privilege of rallying all generous hearts. Only men who are madly in love with themselves, or hardened by party fanaticism, can resist this generous attraction toward those who constitute the greatness of their country." Nap. Lf. Cæsar, ii, 440. Might and Mirth of Lit., 191.—Incompatible with tranquillity: Montaigne's Wks., 133.—Futility of the passion for: Ib., 145.—True: Tatler, No. 177.—Foundation of: Spec., Nos. 218, 238, 139, 172.—International, vanity of: Liv. Age, cxxiv, 215.

443. GLUTTONY.—A disease, (*Bulimia*,) illus. of: Bodie's Mind and Mat. 101. Yr. Bk., iv, 310.—"A second solid mass of rump steak has disappeared, and he ate the first in four minutes and three-quarters, by the clock over the window. Was there ever such a personification of Falstaff! Mark the air with which he gloats over that Stilton as he removes the napkin which has been placed beneath his chin to catch the superfluous gravy of the steak, and with what gusto he imbibes the porter which has been fetched expressly for him, in the pewter pot. Listen to the hoarse sound of that voice kept down as it is by layers of solids, and deep draughts of rich wine, and tell us if you ever saw such a perfect picture of a regular *gourmand*." Dickens' Scenes, chap. 18.—Reprehended: Spec., No. 344.—Barbarous: Guar. No. 62.—Modern: Spec., No. 195; Tatler, No. 205: Rambler No. 206.—Confession of an English glutton: Blackw. Mag. xiii, 86.—Memorials of gormandizing: Fras. Mag. xxiii, 710.—Censured: Johnson's Wks., iv, 381, *et seq*.—Mustela Culo, an account of: Sir T. Browne's Wks., ii 218.—Character of: Philo Judæus, ii, 380.—Remark on: Ib., iv, 277.

444. GNOSTICS.—The editor of Macmillan's Mag. says of Prof. Welsh, "I remember being bold enough at the time to pass this criticism on his account of the Gnostics, that it was as if he had gone to the top of a tower, we looking up to him, and, there ripping open a pillow, had shaken out all the feathers, and let them descend upon us, calling down to us to observe them, for these were the Gnostics." Liv. Age, lxxxiv, 106.—A name of their own devising: Trench on Words.—History of: Chris. Ex. xxix, 112; Bolingbroke's Wks., iii, 433, 477, 516, 534.—A modern French: Liv. Age, cxiii, 507.

445. GOD.—Is expressed but not measured by his works: Nature and Sup., 64, *et seq*.—Without: "The man who is without God in the world has broken the chain that binds him to the throne of the universe." (Webster) Golden Age of Am. Oratory, 79.—Sense of his power: Watson, in his 'Cruise in the Egean,' says, after standing on the edge of the crater of Etna: "Never before had I felt such a deep, such an awful sense of the power of the Almighty."—"Never can be personal until seen outside of nature." Nature and Supernatural, 509. Yr. Bk., iv, 1446.—Derivation of the word: Muller's Science of Lang., 302.—Name of, in various languages: Ib. 455, *et seq*.—Respect for his name: Montaigne's Wks., 173.—Term virtuous does not apply to: Ib., 218.—Imperfection of our idea of: Ib., 255, 263.—Nature of. Ib.. 263.—Reflections on: Johnson's Wks., ii, 212.—His placability: Ib., iii, 246.—Attributes of: Hobbes' Wks., iii, 351, *et seq*.—The millionaire of stars: Victor Hugo.—"He did not study God, he was dazzled by the thought. He reflected upon these magnificent unions of atoms which give visible form to nature, revealing forces in establishing them—creating individualities in unity—proportions in extension—the immense in the insignificant, and through light producing beauty. These unions are dissolving con-

tinually, thence life and death." Victor Hugo's Fantine, 38.—His existence: Spec., Nos. 489, 543, 590.—The greatest of certainties: Ib., 381.—Ideas of, how formed: Ib., 531, 595, 634.—Omnipresence and omnipotence of: Ib., 7, 565, 571, 580, 635.—His existence proved: Hall's Wks., i, 17, *et seq.*—Eternity of: Sir T. Browne's Wks., ii, 15.—Wisdom: Ib., 17, *et seq.*—Pictures of: Ib., iii, 156, 161.—When first called Lord: Ib., iv, 383.—Proof of the existence of: Bolingbroke's Wks., ii, 462; iii, 46, *et seq*: iv, 315; Philo Judæus, iii, 182.

446. GOLD.—Error in its pronunciation: Muller's Science of Lang., 326.—"Gold conjures up a mist about a man, more destructive of all his old senses and lulling to his feelings than the fumes of charcoal." Nich. Nick. chap. i.—For what used by the Mexicans: Montaigne's Wks., 459.—Excellent in purpose: Guar. No. 76.—Clears the understanding: Spec., No. 239.—Ill effects of: Johnson's Wks., i, 208.—Not as valuable as iron: Ib., v, 146.—Conversion of other metals into: Sir T. Browne's Wks., i, 168.—Dissolving: Ib., i, 413.—Use in medicine: Ib., ii, 338, *et seq.*—Variations of quantivalence: Cooke's New Chem., 247.—Symbolically explained: Philo Judæus, i, 69; ib., ii, 136.—Good against melancholy: Burton's Ana. Mel., ii, 99; Ruter's Ch. His. 270.—Thoughts on: Meth. Qu. Rev., 1850, 641, *et seq.*—Facts concerning: Liv. Age, xxvii, 444.

447. GOOD.—Doing, manner of: "We have no *right* to do any man a service in a spirit which (if he knew it) would make it a humiliation for him to receive it. We have no right to approach our brother with our aid, our alms, our counsels, while our feelings to him are such that we, in his place, would feel it pain to accept our benefits." Broken Lights, 240.

448. GOODNESS.—"She had never been pretty, her whole life, which had been a succession of pious works, had produced upon her a kind of transparent whiteness, and in growing old she had acquired what may be called *the beauty of goodness*. What had been thinness in her youth became in maturity transparency, and this etherealness permitted glimpses of the angel within. She was more a spirit than a virgin mortal. Her form was shadowlike. Hardly enough body to convey the thought of sex—a little earth containing a spark. Large eyes always cast down, a pretext for the soul to remain on earth." Victor Hugo's Fantine, 8.—"Any propagation of goodness and benevolence is no small addition to the aristocracy of nature, and no small subject of rejoicing for mankind at large." Old Curiosity Shop, chap. 73.—Idea of the Pythagoreans of: Montaigne's Wks., 41, 136.—Variety of opinions concerning: Ib., 296.—Not virtue: Ib., 221.—Female, too easily vanquished: Rambler, No. 70.—Always triumphant: Liv. Age, xlii, 597.

449. GOSPEL.—"The gospel is, in one view of it, the disclosure to man of the true ideal of humanity, the discovery of the perfect type of our being, lost by sin and yet recoverable in Christ." Caird's Sers., 16.—"We are but of yesterday, and have filled every place, your cities, your garrisons, your free towns, your camp, your senate, your forum; we have left nothing but your temples empty. If we were to make a general secession from your dominions, you would be astonished at your solitude. And onward did the gospel proceed like the resistless spread of a forest, or like the sun climbing higher, upward and upward still to its full glory and radiance. Tho' o'er its surface the tempests of heaven were casting their dark shadows, and around its bright chariot the wild war-winds were howling. The nation listened to its wild sweep, and he who is able to subdue all things to himself followed close behind in the chariot of salvation, pushing on from conquering to conquer. 'The kingdoms were moved, the earth melted.' At each step in its progress it turned fiction into fact, and realized the fable of Anteus of old, who derived new vigor from each contact with mother earth to which he had been stricken by the clubs of his persecutors; until at the close of the third century it ascended the throne of the Cæsars, and waved its triumphant banner o'er the broken fragments of prostrate gods." Tertullian.—The fourth gospel: Liv. Age, cxii, 738.—The English: Ib., cxxii, 702.

450. GOTHIC architecture: "In one point of view Gothic is not only the best, but the only rational architecture, as being that which can fit itself most easily to all services, vulgar or noble. Undefined in its slope of roof, height of shaft, breadth of arch, or disposition of ground plan, it can shrink into a turret, expand into a hall, coil into a stair-case, or spring into a spire, with undegraded grace and unexhausted energy; and whenever it finds occasion for change in its form or purpose, it submits to it without the slightest sense of loss either to its unity or majesty,—subtle and flexible like a fiery serpent, but ever attentive to the voice of the charmer." Beauties of Ruskin, 174.

451. GOVERNMENT: "The worst kind of government is that which is regarded by its subjects as divine, and at the same time is really weak. Such was the government of Constantine Honorius, Valentinian III. Imbecile, and at the same time despotic, plaguing the world like an angry deity, and misgoverning it like an ignorant child." Roman Imperialism, 74.—Most reasonable form of: Spec., No. 287.—Conservative: Blackw. Mag. xxxvii, 531.—Arbitrary, fate of: Ed. Rev., xxxix, 281.—Reasons for the establishment of: Milton's Wks., ii, 456.—The consequences of kingly: Ib., iii, 426.—Its origin: Hall's Wks., ii, 90, *et seq*; iii, 36, 130; vi, 314, *et seq.*—Never intended to be a mystery: Swift's Wks., vi, 55, *et seq*; ib., 307; ii, 291, xvi, 191; ii, 297, *et seq*; xvii, 347; xix, 103.—Need of: Hobbes' Wks., iii, 155, *et seq.*—Origin of: Hume's Wks., ii, 312; iii, 37, 510, 515.—Advantages of: Ib., ii, 317, *et seq*; iii, 132.—Monarchical: Ib., ii, 320.—Resistance to: Ib., 335.—Theory of a perfect: Ib., 565, *et seq*; Bolingbroke's Wks., *in fine.*—Patriarchal: Hallam's His. Lit., iii, 355.

452. GRAMMAR.—An art: Meth. Quart. Rev., 1854, 368.—Bad: "You may offer bad grammar to the laity, or the humbler clergy, not to the Dean." Edwin Drood, chap. 2.—"In the grammar of Mrs. Merole's verbs . . . there was only one Mood, the Imperative; and that mood had only one tense, the Present." Little Dorrit, Bk. ii, chap. 12.—Not rightly taught: Tatler, No. 234.—Schools, common fault of: Spec., No. 353.—English: Eclec. Rev., 4 s. ix, 693; Fras. Mag., xxxiv, 603.—Latin: Milton's Wks., iv, 433; Hallam's His. Lit., iv, 508.—And music, the power of the number seven: Philo Judæus, i, 36.

453. GRAMMARIANS: Southey's C. P. Bk., i, 27.—Their jargon: Montaigne's Wks., 109.

454. GRANDEUR.—In what it consists: Tatler, No. 170.—Externals of: Spec., No. 420.—Instability of human: Goldsmith's Works., i, 107.—Contemptibleness of: Swift's Wks., vi, 115.

455. GRASS.—An emblem of humility: Beauties of Ruskin, 114.—Sir T. Browne on: Wks., iv, 155.—Of the field explained: Philo Judæus, i, 58.

456. GRATITUDE.— Indians without: "There are two tribes in Brazil who have no word to convey the idea." Trench on Words, 28.—"The latest born of all manly virtues, the youngest and the fairest." Life of Parker, i, 260.—"Of all the Christian graces, gratitude is the last that sits down to meat, fairest likewise of that handsome sisterhood." Ib., ii, 329.—A mother's: Dombey and Son, chap. 29. Spec., No. 588; Rambler, No. 149; Johnson's Wks., vii, 340.—Comparison between Roman and British: Swift's Wks., iii, 30.—What is required of it: Ib., xiii, 315.—Defined: Hobbes' Wks., iii, 88; iv, 289.—Fourth law of nature: Ib., iii, 138; ib., iv, 110.

457. GRAVE.—"I am not afraid myself, to look upon the recent grave; I would train my children to sit upon the daisied mound, pensive, but not afraid, as I told them that Christianity has turned the *sepulchrum*,—the burying-place, into the sleeping-place; as I told them how the Christian dead do but sleep for the Great Awakening." (A. K. H. B.) Liv. Age, lxvi, 392.—A child's: Old Curiosity Shop, chap. 53.

458. GREAT MEN.—Never made out of small: "But apricot out of currant,—great men out of small,—did never yet, art or effort make; and, in a general way, men have their excellence nearly fixed for them when they are born; a little cramped and frost-bitten on one side, a little sun-burnt and fortune-spatted on the other, they reach, between good and evil chances, such size and taste as generally belong to men of their calibre, and the small in their serviceable bunches, the great in their golden isolation, have, these no cause for regret, nor those for disdain." Beauties of Ruskin, 22.—"No great intellectual thing was ever done by great effort; a great thing can only be done by a great man, and he does it without effort." Ib., 431.—"One such man (said Parker, speaking of Judson) is worth more to mankind than a temple like the Parthenon." Life, ii, 26.—Not missed: "Humanity is so rich in ability that the man of the greatest genius for the highest function is never missed by the race of men. There is not a break in the continuous march of mankind. Leaders fall, and armies perish, but mankind goes on." Ib., ii, 258.—Compared with good: Liv. Age, xvii, 62.—Their success: "Let us not constantly seek little passions in great souls. The success of superior men, and it is a consoling thought, is due rather to the loftiness of their sentiments than to the speculations of selfishness and cunning. This success depends much more on their skill in taking advantage of circumstances than on that presumption blind enough to believe itself capable of creating events which are in the hands of God alone. Certainly Cæsar had faith in his destiny, and confidence in his genius, but faith is an instinct, not a calculation, and genius foresees the future without understanding its mysterious progress." Nap. Lf. of Cæsar, vol. i, 463.—At home: Johnson's Wks., v, 202.—Should not seek praise: Montaigne's Wks., 134.—Ought to conceal their faults: Ib., 150.—Not known until dead: Spec., No. 101.—Behavior of, to dependents: Spec., No. 101.—Why they bestow favors: Tatler, No. 168; Johnson's Wks., v, 491.

459. GREATNESS.—"The Column of Trajan stands in the Forum at Rome, amid the ruins of the ancient city and the decay of the modern city; yet rising just as bright and high in the sunbeams to-day, and flinging on the remnants of a thousand years which lie around it in the same bold shadow, as when its sight first cheered the columns of the conquering Emperor, of whose fame it was the cap-stone. So is it with the statues of those men who, in their lifetime, gazed down upon the fleeting questions of the hour. They stand upon the pedestals of eternity." The Golden Age of Amer. Oratory, p. 71.—"Men assert a preëminence over their fellow-citizens or fellow-countrymen, and become rulers of those, who at first were their equals, but they dream of nothing greater than some partial control over the actions of others for the short space of a lifetime. Few indeed are those to whom it is given to influence future ages. Yet some men have appeared who have been 'as levers to uplift the earth and roll it in another course.' Homer by creating literature, Socrates by creating science, Cæsar by carrying civilization inland from the shores of the Mediterranean, Newton by starting science upon a career of steady progress, may be said to have attained this eminence. But these men gave a single impact like that which is conceived to have first set the planets in motion. Christ claims to be perpetual attractive power like the sun which determines their orbit." Ecce Homo, p. 190.—Achieved with rapidity: "Less than ten years had sufficed to raise him from the rank of a junior officer of artillery, to the highest throne in Europe. In October, 1795, he was an unemployed and almost starving officer, lounging about the streets of Paris; in May, 1804, he was the monarch of France, the object of trembling alarm to all the sovereigns of Europe, the lord and the master of twenty palaces, and the commander of the finest army in Europe. Scarcely can the annals of the world furnish another instance of so rapid and so vast an ascent." Liv. Age, lxxii, 403.—True, always acknowledged: "Those who do deeds sovereignly great are always sure of being served by some one in the multitude." Victor Hugo's Fantine, 161.—Two things essential to, "Power and promptitude:" Spare Hours, 117.—Different orders of: "There are different orders of greatness. Among these, the first rank is unquestionably due to moral greatness; to that sublime energy by which the soul binds itself for life or death to truth and duty; espouses as its own the interests of human nature; scorns all meanness and defies all peril; reposes an unfaltering trust in God; and is ever 'ready to be offered up' on the altar of its country or of mankind. Of this moral greatness, which throws all other greatness into obscurity, we find not a trace in Napoleon." Channing's Character of Nap. 62.—Characteristics of: Goldsmith's Wks., i, 70.—"Some are born great; some achieve greatness; some have greatness thrust upon them." Shakespeare.

460. GRIEF.—"If we go down at noon-day to the bottom of a pit we see the stars. Even so from the depths of grief—worn, wretched, scarred and dying—the blessed apparitions and tokens of heaven make themselves visible to our eyes." Bulwer's Eugene Aram.—Its benumbing influence: "As a man upon a field of battle will receive a mortal hurt, and scarcely know that he is struck, so I, when I was left alone with my undisciplined heart had no conception of the wound with which it had to strive." David Copperfield, chap. 58.—Benefit of: Tatler, No. 181.—Grotto of, described: Spec. No. 501.—Immoderate, assuaged: Rambler No. 17; Johnson's Wks., v, 428; ib., 516.—"I would fain say, bleed tears; for, I am sure, my heart wept blood. Who was most marble there changed color; some swooned, all sorrowed; if all the world could have seen it, the woe had been universal." Shakespeare.—Pains of, not of the body: Hobbes' Wks., iv, 34; Victor Hugo, S. Dennis, 50, 93, 179.

461. GUIDES.—Good: "Edward Irving said, 'I fear not to confess that Hooker and Taylor and Baxter in theology—Bacon and Newton and Locke in philosophy,

have been my companions, as Shakespeare and Spenser and Milton have been in poetry.'" Liv. Age, lix, 803.

462. GUILT.—"Although at the bottom of his every thought there was an uneasy sense of guilt, and dread of death, he felt no more than that vague consciousness of it, which a sleeper has of pain. It pursues him through his dreams, gnaws at the heart of all his fancied pleasures, robs the banquet of its taste, music of its sweetness, makes happiness itself unhappy, and yet is no bodily sensation, but a phantom without shape, or form, or visible presence; pervading everything, but having no existence; recognizable everywhere, but nowhere seen, or touched, or met with face to face, until the sleep is past, and waking agony returns." Barnaby Rudge, chap. 62.—Applies satire: Tatler, No. 41.

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463. HABIT: Johnson's Wks., iii, 42.—Benefit of: Barrow's Dissertations, 49.—Distinguished from custom: Liv. Age, li, 599.—Tyranny of bad: Ib., 601.—In plants: Ib., cxxii, 499.—Its influence: Ram. No. 78.—Danger of: Ib., No. 155.—Power of: Idler, No. 27.—As affected by professions: Spect. No. 197.—Ancient and modern: No. 109.—Definition of: Hobbes' Wks., i, 349; ib., 477; Bolingbroke's Works iii, 85, 373.—More powerful than nature: Philo Judæus, iv, 277.

464. HANDS.—Their value: "A third method in which man gains the dominion over other animals, is by the structure of his body, and the mechanism of his hands. Suppose with all our understanding, it had pleased providence to make us like lobsters, or to imprison us in shells like cray-fish, I very much question if the monkeys would not have converted us into sauce, nor can I conceive any possible method by which such a fate could have been averted. Suppose man, with the same faculties, the same body, and the hands and feet of an ox—what then would have been his fate." Sydney Smith's Moral Philos. 267, *et seq.* Christ. Quar. Spec., vi, 54.—Right and left: Sir T. Browne's Wks., s. c. iv, chap. v, iii, 13, *et seq.*—The feelings they are capable of expressing: Montaigne's Wks., 233.—Imposition of: Hobbes' Wks., iii, 486, *et seq*: Burton's Ana. Mel., ii, 233.—Heavy, of Moses: Philo Judæus, i, 119, 157.—Exalt us above beasts: Adam's Wks., i, 114; ib., iii, 16.

465. HAPPINESS: "Men are always happy for being happy, the recollection lives and gives joy." Sydney Smith.—"We are happy not according to what we have, but according to what we enjoy. What are halls to him around whom friends do not gather? What domains, to him who has no eye for beauty? What is life, to him who has no future?" Liv. Age, xlvi, 690.—Real, in what it consists: "It has tried fighting, and preaching, and fasting, buying and selling, pomp and parsimony, pride and humiliation, every possible manner of existence in which it could conjecture there was any happiness or dignity; and all the while, as it bought, sold and fought, and fasted, and wearied itself with policies, and ambitions, and self-denials, God has placed its real happiness in the keeping of the little mosses of the wayside, and of the clouds of the firmament. Now and then a weary being, or a tormented slave, found out where the true kingdoms of the world were, and possessed himself in a furrow or two of garden ground, of a truly infinite dominion. But the world would not believe their report, and went on trampling down the mosses, and forgetting the clouds, and seeking happiness in its own way, until at last, blundering and late, came natural science; and in natural science, not only the observation of things, but the finding out of new uses for them." Beauties of Ruskin, 392. South's C. P. Bk., i, 123.—"I firmly believe that happiness is one of the best of disciplines. As a general rule, if people were happier, they would be better." (A. K. H. B.) Liv. Age, lxxi, 308. Johnson's Wks., vii, 284; ii, 27; iv, 60, 223; xi, 434, 290; v, 152, 475.—"No mockery in this world ever sounds to me so hollow as that of being told to *cultivate* happiness. What does such advice mean? Happiness is not a potato, to be planted in mould, and tilled with manure. Happiness is a glory shining far down upon us out of heaven. She is a divine dew which the soul, on certain of its summer mornings, feels dropping upon it from the amaranth bloom and golden fruitage of Paradise. 'Cultivate happiness!' I said briefly to the doctor. 'Do *you* cultivate happiness? How do you manage?' 'I am a cheerful fellow by nature; and then ill-luck has never dogged me. Adversity gave me and my mother one passing scowl and brush, but we defied her, or rather laughed at her, and she went by.' 'There is no cultivation in all this.' *Villette*, Liv. Age, xxxvi, 589.—Christian theory of: Foster's Essays, 70.—"Dr. Muller, who was the confidential friend of the Countess of Blessington, and who had seen her in the pride of her beauty, and who had sunned himself in the flashes of her wit, and been a witness of her intellectual triumphs in the brilliant circles of Gore House, and who, when the splendor of her life was passed away, was found standing by her grave, in a foreign land, says, 'That she was happy, nowhere appears in her letters or diary. . . . on the third of June she entered the dark shadow of death, . . . pomp and pleasure, praise and fame, and all the other lamps of life went out one by one, and God alone is by her in the last darkness. That night she died, . . . no priest knelt by her bed-side, no prayer seems to have been uttered. Her last words were, '*Quelle heure est il.*'" —Johnson says emphatically, "No; *this* world is not happy. *We* are not happy. . . Man is far from happy; and were he crowned with a crown of stars, and given the milky way for a sceptre, he would continue far from happy still, there is only one thing that can even make him approximatively happy here, and that is the Christian hope of a better life, and the operation of that hope on his character and principles." Liv. Age, xlv, 221.—"Who knows (said Madame De Maintenon, the admired of all admirers, and to whom incense was the breath of life,) who knows whether I am not punished by the excess of my prosperity? Who knows whether, rightly interpreted, the language of Providence to me is not this: 'You have desired praise and glory, you shall have them to satiety' . . . At thirty-two I had never known what ennui was, but I have tasted enough of it since, and believe it would be insupportable if I did not believe that it was the will of God." Liv. Age, xlv, 467.—Various notions of: Spec., No. 15; No. 575.—Secondary things in: Ib., No. 167; Blackw. Mag. v, 155.—And piety: Christ. Rev. v, 354.—Sources of: Month. Rev. cxxxi, 85.—Object of God in creation: Christn. Rev. ii, 161.—Art of: Knick. xxxv, 295.—"But, oh, how bitter a thing it is to look into happiness through another man's eyes." As You Like It, v, 2.—Dependent on constitution: Goldsmith's Wks., i, 33.—Lost by seeking refinement: Ib., ii, 24.—Pursuit of: Ib., ii, 174.—Folly of changing it for show: Ib., ii, 259.—None in this world: Sir T. Browne's Wks., ii, 116; Montaigne's Wks., 51.—What constitutes: Hume's Wks., iii, 189; Bolingbroke's Wks., iii, 397; iv, 364, 368, 378, 429, 436.

466. HARD WORDS.—Use of: Johns. Wks., v, 279.—Exploded: Tatler No. 58.—How to be pronounced by ladies: Spec., No. 45.

467. HARI-KARI: "1st. Ceremonies observed at the Hari-kari of a Hatamoto in prison. This is conducted with great secrecy. Six mats are spread in a large court-yard of the prison; an *ometsuké*, assisted by two other *ometsukés* of the second and third class, acts as *keushi* or sheriff, and sits in front of the mats. . . . . A wooden dirk, nine and a half inches long, is placed before him at a distance of three feet, wrapped in paper and lying on a stand, such as is used for offerings in temples. As he reaches forward to take the wooden sword and stretches out his neck, the *kaishaku* on his left-hand side draws his sword and strikes off his head. 2d. The ceremonies observed at the *Hari-kari* of a *daimio's* retainer. When the retainer of a daimio is condemned to perform the *Hari-kari* four mats are placed in the yard of the *yashkiki* or palace. . . . . A dirk nine and a half inches long is placed before him on a stand. In this case the dirk is a real dirk, which the man takes and stabs himself with on the left side below the navel, drawing it across to the right side. At this moment, when he leans forward in pain, the *kaishaku* on the left-hand side cuts off his head. 3d. Self immolation of a daimio on account of disgrace. When a daimio has been guilty of treason, or offended against the Tycoon, inasmuch as the family is disgraced, and an apology could neither be offered or accepted the offending daimio disembowels himself. . . . In all cases where the criminal disembowels himself of his own accord without condemnation and without investigation, inasmuch as he is no longer able to defend himself, the offence is considered as non-proven, and the property is not confiscated," *et seq.* Liv. Age, ciii, 622.

468. HARMONY.—Power of: "Count S——, a powerful Hungarian noble, had lost, under the most distressing circumstances, his only child, a beautiful girl, who was on the eve of marriage. Although two years had elapsed since this bereavement, the unhappy father remained in the most melancholy condition. . . . . The most celebrated physicians had been consulted, and every means which could be thought of used, to awaken Count S—— from his lethargy of grief; but all was in vain; and his medical attendants at length despaired of his recovery. Most fortunately, a number of the sufferer's family had heard Mara sing, and entertained a firm belief, that if any sound on earth could reach the heart which was already buried in his daughter's grave, that voice, which seemed more like that of an angel than of a human being, would have power. . . . . An ante-room, opening into that where the count sat, was prepared. The choir for an oratorio was placed in a concealed gallery; Mara alone stood in the foreground, yet in such a position that she could not be seen in the next room, which was hung with black, and a faint shadowy twilight only admitted, excepting a few golden rays from a small lamp, which burned in a niche before a beautiful Madonna. Suddenly, upon the solitude and silence of that sick-room, there broke a wonderful harmony. Elizabeth had chosen Handel's 'Messiah,' and took her place, deeply moved with the singular circumstances under which she was to exert her talents. At first, the music and that heavenly voice all seemed to be unheeded; but by degrees, the desolate parent raised himself on his couch, and glanced with earnest longing toward the spot whence those soul-moving sounds proceeded. At length, when Mara sang those words—'Look and see if there be any sorrow like unto my sorrow,' she appeared inspired by the sympathy she felt; and the relatives of the count, who listened with beating hearts, could not restrain their tears. Nor did these alone bear witness to the singer's power; heavy sighs escaped the sufferer—large tears stood in those eyes which the very extremity of grief itself had long forbidden to weep. Crossing the room with feeble steps, he prostrated himself before the image of that Heavenly One who 'bore all our griefs,' and when the full choir joined in the hallelujah chorus, his voice of praise and thanksgiving mingled with those strains. The recovery was not only complete, but lasting, and was at the time, the marvel of Germany." Liv. Age, vol. xxxvi, 112.—How produced: Hobbes' Wks., iv, 36.

469. HATE.—Fear without hope: Hobbes' Wks., i, 409.—What men hate: Ib., iii, 40, 42, 285.—The cause of crime: Ib.:—Defined: Ib., iv. 31.

470. HATRED: "Let no unconscious individual, ignorant of the Andalusian flower-language, presume to offer a white rose:—it means hatred, and therefore had better be omitted." Liv. Age, xxxviii, 662.—Natural history of: Liv. Age, cxi, 115.—Why a man should not hate his enemies: Spec., No. 125.—Object and causes of; Hume's Wks., ii, 68.

471. HEAD.—Never the wiser for being bald: Spec. No. 497.—Dress: Ib., 98, 319.—Seven divisions of: Philo Judæus, i, 35.

472. HEALTH: Johnson's Wks., ii, 308.—Places frequented for the recovery of, detrimental to morals: Liv. Age, xli, 340.—Fancy conducive to: Spec. No. 411.—Necessity of: Rambler, No. 48.—How to preserve: Ib., No. 112.—In old age: Yr. Bk., iv, 1261.—And longevity: Blackw. Mag., xxiii, 96.—And mortality: Quar. Rev., lxvi, 62.—Influence of civilization on: Quar. Rev., i, 178.—Of literary men: Meth. Quar. Rev., iv, 605; N. A. Rev., viii, 176.—A great blessing: Montaigne's Wks., 248; Bolingbroke's Wks., iv, 378.—Its value: Adams' Wks., i, 424.

473. HEART: "A good leg will fall; a straight back will stoop; a black beard will turn white; a curled pate will grow bald; a fair face will wither; a full eye will wax hollow; but a good heart, Kate, is the sun and moon; or, rather, the sun and not the moon; for it shines bright, and never changes, but keeps his course truly." Shakespeare, Henry V. v, 2.—Metaphorical use of the word: Hall's Wks., v, 243.—Cannot be filled with the world: Adams' Wks., i, 229.

474. HEAT.—Its wonders: "Each drop of rain or, flake of snow, each mountain streamlet or brimming river, owes its existence to the sun's heat. It is by the power of the sun's rays that the waters of the ocean are lifted in the form of vapor into the air, and it is by the condensation of this atmospheric moisture that every drop of running water on the earth's surface is formed. The balmy summer breeze and the devastating tornado are alike the products of change of atmospheric temperature caused by the solar heat; while the gradual crumbling of the 'everlasting hills,' and the consequent formation of stratified rocks, are sublime records of the might of the actions which, during geological ages, the sun has poured out upon the earth. Nor is this influence of solar radiation confined to the inorganic world; no plant can grow, and therefore no animal can exist, without the vivifying action of the sunbeam." Liv. Age, lxxx, 395.—Rays of: Cosmos, iv, 395.—From stars, how measured: Liv. Age, civ, 698.—Action of, on germ life: Liv. Age, cxi, 294.—And moisture: Ed. Rev., xxiv, 339.—Count Rumford on:

Ib., iv, 399.—Effect of compression on: Ed. Rev., ix, 19. —Lardner on: Dub. Uni. Mag., i, 563.—Nature of: Ed. Rev., vii, 63.—Of moonlight: Cosmos, iv, 479.—Accompanies light: Hobbes' Wks., i, 448.—Known only by ratiocination: Ib., i, 449, *et seq.*—What it is: Ib., vii, 117.—Problem of: Ib., vii, 25, *et seq.*—Immoderate, a cause of melancholy: Burton's Ana. Mel., i, 117.—Absorbed and changed: Stewart on Conservation of Energy, 114, *et seq.*—Nature of: Cooke's New Chemistry, 44, *et seq.*—How developed: Ib., 192: ib., 188.

475. HEATHEN.—"The word acquired its meaning from the fact that at the introduction of Christianity into Germany, the wild dwellers on the 'heaths' longest resisted the truth." Trench on Words, 82.—Their language a proof of their degradation: "Dobrizhoffer, the Jesuit missionary, in his curious History of the Abipones, tells us that neither they nor the Gaurinnies, two of the principal native tribes of Brazil, with whose language he was intimately acquainted, possessed any word which in the least corresponded to our 'thanks.' But what wonder, if the feeling of gratitude was entirely absent from their hearts, that they should not have possessed the corresponding word in their vocabularies? . . . I have read of a tribe in New Holland, which has no word to signify God, but has a word to designate a process by which an unborn child is destroyed in its mother's bosom. . . . In the native language of Van Dieman's Land there are four words to express the taking of human life, but no distinction between kill and murder. . . A word for love is wanting altogether." Trench on Words, 28, 29.—Can they be saved without the gospel: Watson's Ins. ii, 412, 444.—Their moral state: Watson's Sers. 10.—Their imperfect notions of a future life: Spec. No. 633; ib., No. 159.—Traditions of: Fras. Mag., xxi, 507.—Downfall of: Quar. Rev. lvii, 16.—Are their lives consistent with their own doctrines: Sir T. Browne's Wks., ii, 79, *et seq.*—Their worship, etc: Hobbes' Wks., iii, 354.—Their morality: Ib., vi, 243.

476. HEAVEN.—New: Watson's Sers., i, 740; ii,174.—Not a place for those who have failed on earth: Recreations of a Country Parson, 42.—Equality in: Liv. Age, cii, 627.—Notions of, according to light of nature: Spec., xii, 447.—Described by Cowley and Tillotson: Spec., Nos. 590, 600.—Glory of: Ib., Nos. 465, 580.—Recognition of friends in: Chris. Ex. xviii, 222.—Architecture of: Eclec. Rev., 4th s. xxx, 47.—Mechanism of: Quar. Rev., xlvii, 537; Ed. Rev., lv, 1; Month. Rev. cxxvii, 133.—State of the righteous in: Wes. Sers. i, 451; Nevan's Practical Thoughts, 225.—Distant prospect of, effect on the christian: "Bunyan tells us, that when his pilgrims, under the perturbation produced by previous terrible visions, turned the perspective glass toward the Celestial City from the summits of the Delectable Mountains, 'their hands shook so that they could not steadily look through the instrument, yet they *thought* they saw something like the gate, and also some of the glory of the place.'" Liv. Age, xii, 590.—As a place: Hall's Wks., v, 53.—A reward: Ib., 319, 326.—Its employments: Ib., 394, *et seq.*—One of the gods of the Gentiles: Hobbes' Wks., iii, 99.—One way of gaining: Ib., iii, 134.—What meant by: Ib., iii, 441, *et seq*; Bolingbroke's Wks., iv, 317, 442.—Why so called: Philo Judæus, i, 9.—How adorned: Ib., 11.—Its nature: Ib., ii, 296, 301.

477. HEBREW.—"The square types of Abraham's sacred tongue:" Astræa 5. O. W. Holmes.—Idioms: Spect., No. 405.—Literature: Eclec. Rev. 4th s, xxi, 733. —People: Ib., xxvii, 315.—Tales: Quar. Rev. xxxv, 86. —Civil government of: Knick., xxii, 168.—No word answering to the copulative *est*: Hobbes' Wks., iv, 304; vii, 81.—Not uncommon to join a plural noun with a singular verb: Ib., iv, 317.—Study of: Hallam's Lit. of Eup., ii, 484; iv, 74, *et seq*; Whitney's Lf. and Growth of Lang., 246, *et seq.*

478. HELL: "Channing's efforts to escape from this pressure of the Bible, sometimes engages him in similar struggles against the received texts. Hell in the orthodox sense, is revolting to his gentle nature. Hell according to him is only in the conscience, even as heaven has no locality and is nothing else than union with God and with all great and good beings. . . . How childish to set about counting the number of times hell is mentioned in the Bible, to note with satisfaction that it is spoken of but five or six times, and that a 'good' translation might even find a way of getting rid of the offensive word altogether?" Renan's Elements of Criticism, 318.—"The word 'hell' is used in two senses, and represents two Greek words, in the New Testament. In the sense in which it represents ἀδης, *Hades*, we know both that our Lord descended into 'hell,' and that all of us, who are not among the 'quick' or living at the last day, must also go to hell.' In the sense in which it represents γέεννα, Gehenna, the earliest terror impressed upon our minds is lest we should 'go to hell.' 'Hell' properly signifies 'a covered place,' and is thus, so far as its original signification is concerned, a much more suitable representative of *Hades, i. e.* ἀείδης, 'the unseen place' than of Gehenna. The word 'hell' ought to be restricted to one or the other of these senses exclusively, in a revised translation, and it must be left to the revisers to determine whether the future office of the word is to follow its popular acceptation or its original meaning." Liv. Age, lxxxvi, 440.—Platonic: Spect., No. 90.—Under water: Hobbes' Wks., iii, 446, *et seq*: Bolingbroke's Wks., iv, 317, 440, 442.—Where: Burton's Ana. Mel., i, 373.—The real: Philo Judæus, ii, 169.—The death of the soul: Ward's Sers. 57.—Sinners no power to stop short of: Adams' Wks., i, 238, *et seq.*—Torments of: Ib., ii, 372.—The heaven of good works: Ib., ii, 489; Ib., iii, 292.

479. HEREDITY.—Relation to genius: Liv. Age cvi, 668.—Physical transmission: Ib., cxvi, 451.—Transmission of acquired habits: Ib., cxvii, 241.—Wisdom of: Eclec. Rev., 4th s. xxxi, 626.—Importance of: Hume's Wks., iii, 548—In disease: Burton's Ana. Mel., i, 87.—In causation of insanity: Maudsley on Responsibility in Mental Diseases, 21, *et seq*; ib., 282; ib., 307.

480. HERESY.—In Scotland: Liv. Age, ciii, 175. Excused: Spect., No. 185.—Is it possible? Church Rev., iii, 578.—According to the Greek not a word of evil note: Milton's Wks., iii, 310.—Definefl: Ib., iii, 408, *et seq.*—Distinguished from error: Sir T. Browne's Wks., ii, 12.—Of the *Anthropomorphites:* Ib., 195.—Various, concerning Christ: Ib., 257.—Shouid be capitally punished: Mogtaigne's Wks., 47.—Means private opinion: Hobbes' Wks., iii, 90, *et seq:* Bolingbroke's Wks., iii, 519.

481. HERO.—"A hero, as drawn in literature, is generally a picture of one or two considerable virtues, such as bravery, generosity, or patience, underneath which the name of some real human being is written. Each of the gods of ancient Rome and Greece may be taken to stand as a representative and type of some particular *quality*, and the heroes and heroines of ancient and modern history are only the ancient gods and goddesses over

again, dressed in later fashions to suit the exigencies of the time, and to make it easier for us to believe in their existence. Aristides is fully as much justice as Diana with her crescent moon was purity. Mary Queen of Scots and Marie Antoinette are beauties in distress, as Venus, wounded by the spear of Diomede was two thousand years before. Julius Cæsar and Mars are only different ways of embodying the ideas of victory and the audacities of war; and whether we call amorous Majesty Henry VIII, with Mr. Froude, or Jupiter with Homer and with Lempriere's Dictionary, the effect produced upon the juvenile imagination is identical. . . . . The full proof of the value of this idealizing or hero-worship, while it lasts, is to be found in the unquestionable fact that when the power of worshipping heroes leaves us, the character soon ceases to improve. Unhappily this is a tolerably palpable phenomenon, and no extensive familiarity with human nature is required to bring it to our notice." Liv. Age, xci, 45.—What constitutes one: Spect., No. 312.—How distinguished: Tatler, No. 98.—In tragedy: Spect., No. 40.—Spiritual heroes: Meth. Quar. Rev., ix, 217.—False: "Such fellows are perfect in great commanders' names, and they will learn you by rote where services are done. What a beard of the general's cut, and a horrid suit of the camp, will do among foaming bottles, and ale-washed wits, is wonderful to be thought on! Hen. V. iii, 6.—Heroes of the Greeks, the giants of the Bible: Hobbes' Wks., iii, 446.—Shed lustre on men: Ib., v, 444.—Worship: Hume's Wks., iv, 458; Bolingbroke's Wks., iii, 255.—Or demigods: Philo Judæus, iii, 529.

482. HEROISM: "A Russian general, on one occasion, to strike terror, proclaimed that 'his soldiers were as numerous as the sands of the sea.' 'The Circassians,' replied Schamyl, 'are as numerous as the waves which wash the sands away.' Nor is he without a sufficient reason why the enemy of the chosen servant of God has not been overcome, it is because 'Allah is patient and long-suffering!'" Liv. Age, xlii, 597.—Christian: "Christians smiled when they looked the rack in the face, laughed at martyrdom and said to their tormentors, 'Do you want necks for your block? Here are ours. Betwixt us and heaven is only a red sea, and any axe makes a bridge enough for a soul to go over. Exodus out of Egypt, entrance into the promised land. Fire is a good chariot for a christian Elias.'" Parker's Ser. on Theism, 16.—"The Nevii fought and met death to the last man. Sixty thousand corpses covered the field of battle: Nap's Lf. Cæsar, ii, 128.—Glorious instance of: Ib., ii, 179.—Splendid illustration of, in Jean Valjean: Cosette, 49.—Fighting not necessary to: Liv. Age, lxxiii, 292.—Of Stuart Holland on the loss of the Arctic: Ib., xliii, 241; ib., cxvi, 347.—The Queen of Louis XVII, when asked why she did not plead to a horrible charge, uttered these admirable words: "'*I did not answer, because nature refuses to answer such a charge, but I appeal against it to the heart of every mother who hears me.*' And subsequently, when the counsel who had been assigned to her, terminated their short and interrupted defence, the president asked her whether she had anything to add. She said:—'For myself nothing—for your consciences much! I was a queen, and you dethroned me—I was a wife, and you murdered my husband—I was a mother, and you have torn my children from me—I have nothing left but my blood—make haste to take it.'" Liv. Age, xxxix, 589.—Essay on: Spect., No. 601.—Different views of: Hume's Wks., ii, 391.

483. HIGHFALUTIN: "A student of Cambridge was wicked enough to mystify Mr. Alcott by asking what he thought 'of the late theory of Verdantius Grün, that the moon is a mass of sweitzerocaseous matter congealed from the uberous glands of the lacteal nebula?'" Liv. Age, lxxxiii, 107.

484. HINDOOS.—Their opinion of Europeans: Liv. Age, c, 441.—Their theism, and relation to christianity: Liv. Age, civ, 771.—A religion wanted for: Liv. Age, cxii, 360; ib., cxiii, 54.—Proverbs: Ib., cxxviii, 126.—Astronomy: Westm. Rev., ii, 274.—Nations: Ed. Rev., xliii, 373.—Infanticide: Quar. Rev., vi, 210.—Pantheon: Ed. Rev., xvii, 311.—Religion and character of: Ed. Rev., xxix, 377.—Sacred literature of: N. Bri. Rev., i, 366.—Cruelty of: Hall's Wks., iii, 212.—Language: Whitney's Lf. and Growth of Lang., 187.

485. HISTORIANS.—English, defective, obscure, and fabulous: Milton's Wks., iii, 171, *et seq.*—Ecclesiastical: Hallam's His. of Lit. of Eu. ii, 130; ib., i, 653.—Classic: Ib., ii, 181, *et passim.*

486. HISTORY.—Occupies a large space in revelation: Reed's Lect. Eng. His., 34.—Faith in legendary, deep-seated in human nature: Ib., 67.—"'What are all histories and records of actions in former times,' said Cromwell, 'but a revelation of God, that he hath destroyed, and tumbled down, and trampled under foot whatever He hath not planted?' Compare this magnificent definition of history from the Puritan point of view with Butler's comic one, from his, and say whether it was possible for the two men not to oppose each other. But that same disbelief of Butler in all that was high or divine in human nature and history which led him thus to oppose Puritanism, and to regard it as nothing more than a temporary outbreak of madness, drawing hypocrisy along with it, was also the secret root of his other dislikes and antipathies." Liv. Age, xlviii, 20.—Writers of: Johnson's Wks., iii, 52; ib., v, 339, 318; iii, 329.—Oral, how preserved among the Innuits: Hall's Arctic Researches, 444.—Discrepancies of Bible history: Liv. Age, xlv, 15.—How made, and its unreliability: Liv. Age, xcv, 587.—Cromwell's definition of: Ib., xlviii, 20.—Parallels in: Liv. Age, cvi, 818.—Manuscript: Ib., cxiv, 22.—Mock pearls of: Ib., cxxvii, 767.—Difficulties of: Liv. Age, xcix, 93.—Documentary, the use of: Liv. Age, cxi, 159; South's C. P. Bk., i, 348.—A talent: Spect., No. 420.—Historic doubts: Dub. Uni. Mag., v, 528; Ed. Rev., xlvii, 331; Fras. Mag., ii, 413.—Hints on: Blackw. Mag., xlvii, 65; ib., 273: Eclec. Mag., xiii, 92; Fras. Mag., xxxvi, 558.—Mysteries of: Blackw. Mag., lxviii, 335.—Same art: Liv. Age, xxvii, 145.—Philosophy of: Meth. Qu. Rev., ii, 383.—"May be called ordinary tradition; while that of a higher kind is mythical, and nearly related to imagination; but if we still seek a third kind of meaning in it, it is transformed to mysticism." (Goethe) Liv. Age, cxxix, 121.—Writing: "One fashion of getting rid of the past." Ib.

487. HOLINESS: "To be a saint is the exception—to be upright is the rule. Err—falter—sin—but be upright. To commit the least possible sin is the law for man. To live without sin is the dream of an angel. Everything terrestrial is subject to sin. Sin is a gravitation." Victor Hugo, Fantine, 14.—Its production, the great end for which God made the world. Meth. Qu. Rev., 1852, 464.—Not to be confounded with virtue: Huntington's Sers. 89; ib., 93.

488. HOLY-LAND: "Nearly the entire history of the world might be written in that of two mighty cities whose destinies are yet unfinished, and whose vicissitudes

have exerted an influence upon the interests of the Universe. The history of the church as a great political power centres in Rome, but the history of the salvation of humanity centres in Jerusalem." Liv. Age, xci, 579.

489. HOME: Giles' Lectures, 210.—"When men do not love their hearths, nor reverence their thresholds, it is a sign that they have dishonored both. Our God is a household God, as well as a heavenly one; He has an altar in every man's dwelling; let men look to it when they rend it lightly, and pour out its ashes." Beauties of Ruskin, 142. Rambler, No. 68.—Homes; English: Yr. Bk., iv, 768; Dub. Uni. Mag., v, 267.

490. HONESTY: "Whitelock recounts that once when travelling in Sweden, a casket of gold he was carrying with him burst open, and the contents were scattered on the highway. When every one brought to him what he had gathered the exact sum was found to be restored." Liv. Age, xlii, 7.—"The honest man of most French moralists is selfishness itself. In that category we place La Rochefoucauld assuredly: La Bruyère, in spite of a chapter or two tacked on *pro forma* to his book on *characters;* Moliere's *Cliante* in Tartuffe, is a perfect specimen, and Vauvenargues, although sometimes agreeing with Pascal, has not the courage to acknowledge openly, on all occasions, that we cannot serve both God and Mammon." Liv. Age, xxxvi, 442.—Illustration of Rothschild's: Liv. Age, xvii, 460.—By rule and not from principle, well described: Undercurrents, 255; South's Com. Pl. Bk., i, 353.—Necessary in conversation: Tatler, No. 219.—"Though I am not naturally honest, I am so sometimes by chance." Shakespeare W. T., iv, 3.—"Every man has his fault, and honesty is his; I have told him on't but I could never get him from it." Ib., T. A. iii, 1.—Excellence of: Hume's Wks., iv, 314.—Swedish: Liv. Age, xlii, 7.—Sometimes survives every other virtue: Liv. Age, lxx, 207.—More important to a minister than Latin or learning: Adams' Wks., ii, 276.

491. HONOR.—Worldly, its small value: "I have been placed (says Mirabeau) on a theatre where the actors were extremely conspicuous; I have been intimately connected with some of the most celebrated of them. I have known courts and the world. From observing the manner in which the esteem of mankind is distributed, and the motives upon which it is conferred—the facility with which it is sometimes caught by intriguants, while it is often refused to the good—I learned that it must often be taken at a lower value than is often commonly imputed to it; but I have felt at the same time that the one thing needful was to be at peace with oneself, and to live within the domain of one's own conscience." Liv. Age, xxxi, 418.—Law of honor: Liv. Age, lxxxv, 17.—Posthumous: "The lessons which men receive as individuals they do not learn as nations. Again and again they have seen their noblest descend into the grave, and have thought it enough to garland the tombstone when they had not crowned the boon, and to pay the honor to the ashes, which they had denied to the spirit." Beauties of Ruskin, 405.—What it is: Guar. No. 161.—Its seat: Tatler, No. 202.—When commendable: Spec., No. 99.—Described: Tatler, No. 101.—Of the world: Spec., No. 219.—"You stand upon your honour!—Why, thou unconfinable baseness, it is as much as I can do to keep the terms of mine honour precise. I, I, I myself sometimes, leaving the fear of heaven on the left hand, and hiding mine honour in my necessity, am fain to shuffle, to hedge, and to lurch; and yet you, rogue, will ensconce your rays, your cut-a-mountain looks your red lattice phrases, and your bold-beating oaths under the shelter of your honour." Shakespeare, M. W. ii, 2.

492. HOPE: "The hop is cut down every year, and the next spring it grows again stronger and better than before. It is the same with human hopes and happiness. There is no vegetable that has a stronger capacity for renewing its flowers than the human heart." Liv. Age, xxxviii, 694.—"There are some who, like Dante at the gate of hell, would wipe out the word which the finger of God has nevertheless written upon the brow of every man—Hope." Victor Hugo, Fantine, 53.—Strength of the instinct: "Every man thinks he shall be an exception to the general rule of mankind." Weiss' Lf. Parker ii. Might and Mirth of Lit., 191; Johnson's Wks., ii, 9, ii, 27, 423, 427; iv, 325, 367; vi, 37; South's C. P. Bk., i, 410.—Illustration of its being an "anchor" to the soul, by Dr. Chalmers: Liv. Age, xvii, 71.—As a motive power, its importance: Ib., xcv, 561; Spect., Nos. 471, 224, 525, 2, 5, 67, 117, 196, 203, 67.

493. HORSE.—In war: "Most of the horses of many of our batteries were shot down. They had been well trained, and stood fire well. The horse is the most intelligent of all animals. He has a thinking eye, it sparkles with inquiry as you approach him. He loves music, and in the horrors of battle he is not afraid. Herodotus calls the horse a stranger, perhaps because he was so little understood. Saturday morning, when the, enemy came out in heavy columns with knapsacks on and three times were driven back with tremendous slaughter, some batteries were ordered to positions which the enemy had a little while before occupied. The horses hesitated not to tread on the wounded, dying and dead, and the ponderous artillery wheels crushed limbs and skulls. It was an awful sight to behold weak, wounded men lifting their feeble hands beneath the horses' hoofs. Sighs at least are due to the noble horses which fell in this battle." Fort Donaldson correspondent of New York Tribune, Feb. 22, 1862.—Fable of his subjection to man: Adams' Wks., i, 202.—The Arab tradition of his creation out of the wind: Liv. Age, lxxvii, 505.—Care of recommended: Guar. No. 6.—War horses: Montaigne's Wks., 160.—Opinion of Indians of the first they saw Montaigne's Wks., 163.

494. HOSPITALS: "We have the word from ancient Rome. The hospes or guest, either of a private person, or of a temple, or of the whole state, had a sacred character; Jupiter Hospitals was his patron, and avenged his wrongs. The hospitale was the name of the guest-chamber in a Roman's house; that was the first idea of a hospital. . . . The crowd of sick people lying in the open air round about the temple of Esculapius at Epidaurus, formed the first rough sketch of a hospital for the sick in ancient times. Antoninus Pius caused a building to be furnished for the patients." Liv. Age, xlviii, 325.—A visit to: Guar. No. 79.—For foundlings: Ib., No. 105.—For the sick, peculiar to christianity: Hall's Wks., iv, 502, *et seq.*—Whether beneficial: Hume's Wks., iii, 444.

495. HOUSE OF GOD.—There should be equality in: Liv. Age, xxxix, 468.—"The question is not between God's house and His poor: it is not between God's house and His gospel. It is between God's house and ours. Have we no tesselated colors on our floors? no frescoed fancies on our roofs? no niched statuary on our corridors? no gilded furniture in our chambers? no costly stones in our cabinets? Has even the tithe of these been offered?" Beauties of Ruskin, 123.—One in

all ages: Adams' Wks., i, 101.—Meeting place of the saints: Ib., ii, 390; ib., iii, 130.

496. HUGUENOTS.—Their sufferings as galley-slaves: Liv. Age, xc, 643, *et seq.*—"A single word from themselves would, within forty-eight hours, have set them free. Yet would not all their sufferings extort from them a renunciation of their faith." Ib., 649.—History and places of refuge: Liv. Age, xxxviii, 451, *et seq*; Bolingbroke's Wks., i, 375, 383, 390.

497. HUMANITARIANISM: "To publish calls to labor in the kennels of starvation—to equalize work and wages for the least protected workman, true religion." Huntington's Sers., for the People, 9. ". . . Whenever we see anybody engaged in a work designed to raise the moral or religious or social position of any portion of the human race, we can always point out how much better his time and trouble and money might be employed in some other work of benevolence; we can always show to our own satisfaction, if not to that of the public, that in his exaggerated zeal for the object of his sympathies, he is neglecting duties far nearer and more important. Only the other week we had a brilliant field-day about the Jamaica business. We exhausted all our vocabulary of abuse against the philanthropists who were foolish enough to do good to Quashee. With an air of lofty superiority we told the negro-philists that they had better look to the London Arabs, to the laboring poor of Dorsetshire, before they troubled themselves about a lot of black rascals, with whom they had no concern or connection." Liv. Age, lxxxix, 645.

498. HUMAN NATURE.—Its potentialities: "The tree cut down concerning which its heathen owner debated whether he should make it into a god or into a three-legged stool, was positively nothing in its capacity of coming to different ends and developments, when we compare it with each human being born into this world. Man is not so much a thing already, as he is the germ of something. He is (so to speak) material formed to the hand of circumstances. He is essentially a germ either of good or evil. And he is not like the seed of a plant, in whose development the tether allows no wider range than that between the more or less successful manifestation of its inherent nature. Give a young tree fair play, good soil and abundant air; tend it carefully, in short, and you will have a noble tree. Treat the young tree unfairly, give it a bad soil, deprive it of needful air and light, and it will grow up a stunted and poor tree. But in the case of the human being, there is more than this difference in degree. There may be a difference in kind. The human being may grow up to be, as it were, a fair and healthful fruit-tree, or to be a poisonous one. There is something positively awful about the potentialities that are in human nature." A. K. H. B. in Liv. Age, lxxi, 307.—What it is: Foster's Essays, 42.—Power, small when opposed to God: Watson's Insts. i, 362.—Christ's: Ib., 553, 618.—Human remains, found in every part of the Arctic regions: Liv. Age, lxxxvi, 532. "I have lately read Colquhoun's Treatise on the 'Police of the Metropolis' and Barruell's 'Memoirs of Jacobinism.' When we preachers draw pictures of human nature in the pulpit, we are told that we calumniate it. Calumniate it!—Let such censurers read these writers, and confess that we are novices in painting the vices of the heart." Cecil's Remains, 176. Spect., No. 408.—The same in all: Ib., No. 70.—Its true dignity: Tatler, No. 87.—Its excellency: Spect., No. 312.—Philosophy of: Wendell Phillips, N. A. Rev., xlv, 460.—Danger of having too high an opinion of: Goldsmith's Wks., ii, 447.—Different views of: Hume's Wks., iii, 90, *et seq*; Hallam's His. Lit. Eup. iii, 269, *et seq*; iv, 159, 163.

499. HUMBUG.—And Exeter Hall: Nat. Mag., v, 430.—The success of: Liv. Age, cxxv, 764.—March of: Fras. Mag., iv, 85.

500. HUMILITY: South's C. P. Bk., i, 410; iv, 653.—The bullies of—Bounderby: "He was a rich man: banker, merchant, manufacturer, and what not. A big loud man, with a stare, and a metallic laugh. A man made out of a coarse material, which seemed to have been stretched to make so much of him. A man with a great puffed head, and forehead, swelled veins in his temples, and such a strained skin to his face that it seemed to hold his eyes open, and lift his eyebrows up. A man with a pervading appearance on him of being inflated like a balloon, and ready to start. A man who could never sufficiently vaunt himself a self-made man. A man who was always proclaiming through that brassy speaking-trumpet of a voice of his, his old ignorance and his old poverty. A man who was the Bully of humility." Hard Times, Book i, chap. 4.—Of Sampson Brass: "This Brass was an attorney of no very good repute, from Bevis Marks in the city of London; he was a tall, meagre man, with a nose like a wen, a protruding forehead, retreating eyes, and hair of a deep red. He wore a long black surtout reaching nearly to his ankles, short black trousers, high shoes, and cotton stockings of a bluish gray. He had a cringing manner, but a very harsh voice; and his blandest smiles were so extremely forbidding that to have had his company under the least repulsive circumstances, one would have wished him to be out of temper that he might only scowl." Old Curiosity Shop, chap. ii.—The road to honor: Adams' Wks., i, 51.—The image of Christ: Ib., 277.—The gentleman usher to glory: Ib., ii, 189.—Postern gate of the city of peace: Ib., 321.—The product of age: Cecil's Remains, 58; Leighton's Com., 287; Dick's Phil. of a Future State, 113.—Defined: Hall's Wks., v, 287.—The fruit of religion: Ib., i, 40.—Its influence: Ib., v, 288, *et seq.*—Whether an innate passion: Hume's Wks., ii, 18, *et seq*; ib., 390.—"Humility is not only a virtue itself, but a vessel to contain other virtues; like embers which keep the fire alive that is hidden under it. . . It wins by yielding." Adams' Practical Wks., i, 51.

501. HUMOR.—Its literature: Nat. Mag., i, 246.—"To deprive the human mind of Wit and Humor would produce an effect upon the moral world equivalent to that which would be brought about in physical nature by robbing food of its flavors, flowers of their perfume, or landscapes of their variegated colors." Liv. Age, lxxx, 164.—"All that keenly excites our sense of incongruity comes in one way or other under the same head, and it is the sense of the incongruous—whether in that thinnest and most superficial shape of puns or verbal tricks and artifices which form the staple of our worst burlesque, or in the highest of all forms in which the incongruity is brought home to the very roots of human passion and emotion—which constitutes the essence of every witty humorous, or ludicrous feat." Liv. Age, cvi, 250. Johnson's Wks., iii, 7, *et seq*; ib., xi, 549.—Genealogy of true and false: Spect., No. 135.—Mistakes concerning: Guar., No. 42.—Its two extremes: Ib., No. 616, 617.—English distinguished by: Ib., No. 44.—A waste of time: Spect. No. 428.—The best companion: Ib., No. 424.—What it is: Liv. Age, cvi, 250.—The political influence of: Liv. Age, cxii, 191.—And wit: Liv. Age, cxiv, 477.

502. HUMORISTS.—"The atmosphere in which these people live is wholesome to breathe in; you feel that to be allowed to speak to them is a personal kindness; you come away better for your contact with them; your hands seem clearer from having the privilege of shaking theirs. Was there ever a better charity sermon preached in the world than Dickens' Christmas Carol? I believe it occasioned immense hospitality throughout England; was the means of lighting up hundreds of kind fires at Christmas time; caused a wonderful outpouring of Christmas good feeling; of Christmas punch-brewing; an awful slaughter of Christmas turkeys, and roasting and basting of Christmas beef. As for this man's love of children, that amiable organ at the back of his honest head must be perfectly monstrous. All children ought to love him. I know two that do, and read his books ten times for once that they peruse the dismal preachments of their father. I know one who, when she is happy reads Nicholas Nickleby; when she is unhppy reads, Nicholas Nickleby; when she is tired, reads Nicholas Nickleby; when she is in bed, reads Nicholas Nickleby; when she has nothing to do, reads Nicholas Nickleby; and when she has finished the book, reads Nicholas Nickleby over again. This candid young critic, at ten years of age, said 'I like Mr. Dickens' books much better than your books, papa;' and frequently expressed her desire that the latter author should write a book like one of Mr. Dickens' books." Thackeray.—Described: Adventurer, No. 131; Eclec. Mag., xvi, 370; same art.: Liv. Age, xxi, 224.

503. HUNTING.—Its effects on the morals: Liv. Age, xvi, 356.—Its use: Spect., No. 116.—A remain of Gothic barbarity: Guar., Nos. 61, 64.—Reproved: Spec., No. 583.—Makes bad neighbors: Ib., No. 474.—The English Fox: Quart. Rev., xlvii, 216.—Chamois: Liv. Age, xxx, 481.—Buffaloes at Fondi: Sir. T. Browne's Wks., i, 80.—Bulls at Venice: Ib., 90.—English: Ib., 112.—And philosophy: Hume's Wks., ii, 212.—Lawful and laudable: Adams' Wks., i, 2.

504. HYMNS.—"Luther writes a hymn, and soon after a poor cloth-worker walks through the streets of Magdeburg singing it; the mayor lays hands on him, and throws him into prison; but the hymn has done its work, and two hundred sturdy Magdeburgers march up against the mayor and demand their singer. It must have been a heroic song, for Luther, shut up among doubts and fears at Coburg, took it for the comfort of his own heroic soul, saying to his servants, 'Come, and let us sing it against the devil.' And the crowd that followed Luther's body through Halle on its way to Wittenburg, strove to raise the same heroic measure through their tears. One would like to know more of this noble paraphrase of the 130th Psalm; but the only other record seems to be this, that it was the last Protestant hymn sung in Strasburg Cathedral, now well nigh two hundred years ago." Liv. Age, *et seq;* lxxii, 610; Meth. Qut. Rev., iv, 165; ib., viii, 602, ib., ix, 662.—Historical notices of hymns: Liv. Age, xv, 289, *et seq.*—Tinkering hymns: Ib., xxiv, 552. Hymnology—English—its history and prospects: Ib., xxv, 241.—Mediæval hymns: Ib,, xxxiii, 419. "Christian hymnology has furnished a treasure-house into which the soul's best gifts have been freely poured; it has received the contributions of kings and philosophers, of bishops and confessors without end, each summing up into some few but strong doxologies the holiest thoughts of a lifetime; it has pressed into its service the grandest minds which the world has seen, and yet not scorned the lowliest; it has set before men the noblest work and the noblest theme in the universe, receiving in return the utterances of the soul's yearning to grasp it. . . it has swelled and rolled in a limitless and fathomless flood from the days of Pentecost until now; it has shone with myriad lights through the darkest centuries, never ceasing to place new lamps before the altar for the illumination of the church and for the glory of the Redeemer." Liv. Age, l, 130, *et seq.*—Their nature, functions, etc; ib., 132.—Hymns and songs of the church: Ib., lii, 440, *et seq.*—Hymns and Hymn Writers: Ib., lvii, 98, *et seq.* Hymnology: Ib., lxxiii, 451, *et seq.*—Hymns and their authors: Ib., xci, 412, *et seq.*—Of the populace: Ib., xciii, 3, *et seq.*—Of the English Nonconformists: Ib., xcvii, 387, *et seq.*—English since the Reformation: Liv. Age, ci, 195.

505. HYPERBOLE.— Examples of: Johnson's Wks., vi, 29.—Apology for: Addison's Wks., ii, 421; iv, 132.—On the use of: Goldsmith's Wks., i, 312.—In geometry and rhetoric: Hobbes' Wks., i, 85.—Where its focus is: Ib., viii, 317.—Bolingbroke's Wks., iii, 128.

506. HYPERCRITICISM.—"And what after all, is the grand Mr. Pedant Wiseacre's pride? Perhaps some learned investigation on the construction of the Greek kai, or the tail of the Greek gamma." Giles' Illus. of Genius, 271.

507. HYPOCRITES.—"When there are no more, it is because there is no more piety; when there are no more insects to be found, it is because the cold has destroyed them." Preach. and King, 107, note.—In general: Liv. Age, ciii, 270.—Described: Burton's Ana. Mel. ii, 559.—Every city full of: Philo Judæus, ii, 277.—Compared to the crocodile: Adams' Wks., i, 78.—A madman: Ib., 279.—The worst of men: Ib., 280.—Loses both earth and heaven: Ib., ii, 505.

508. HYPOCRISY.— "The homage which vice renders to virtue." La Rochefoucauld.—In general: Johnson's Wks., ii, 134; ib., 90; South's C. P. Bk., i, 20.—"He describes them by a word which originally meant an 'actor.' Probably it may in Christ's time have already become current in the sense which we give to the word 'hypocrite.' But no doubt whenever it was used the original sense of the word was distinctly remembered. And in this sermon, whenever Christ denounces any vice, it is with the words, 'Be not you like the actor.' In common with all great reformers, Christ felt that honesty in word and deed was the fundamental virtue; dishonesty, including affectation, self-consciousness, love of stage effect, the one incurable vice." Ecce Homo, 135, 136; Spect., No. 399, 458; Liv. Age, xxviii, 26.—What it is: Huntingdon's Sers., for the People, 23.—The rarest of vices: Liv. Age, lxxxix, 646—Above sin cannot be accused: Hobbes' Wks., vi, 224; ib., i, 32; ib., iv, 394.—Compared to putrid fever, Adams' Wks., i, 494.—A garnishing for the devil's house: Ib., ii, 56.—Common in cities: Ib., 234, 236, *et seq.*

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509. ICONOCLASTS: Jackson's Wks., xii.

510. IDEALISM.—Of Milton: Liv. Age, cxii, 408.—And Berkeley: Blackw. Mag. li, 812; ib., liii, 792.

511. IDEAS.—"They no more have a backward flow than have rivers. There is but one way of refusing to-morrow—that is to die." Victor Hugo, St. Dennis,

101.—"'And such a man to speak,' said Mr. Muzzel, 'How his ideas flow, don't they?' 'Wonderful,' replied Sam; 'they comes a pouring out, knocking each other's heads so fast, that they seems to stun one another; you hardly know what he's arter, do you?'" Pickwick, chap. 25.—"It was Mr. Willet's custom at such times to stew himself slowly under the impression that that process of cookery was favorable to the melting out of his ideas, which, when he began to simmer, sometimes oozed forth so copiously as to astonish even himself." Barnaby Rudge, chap. 78.—Preëxistent, how engrafted in the soul: Jackson's Wks., iv, 87.—Origin of: Ed. Rev., v, 301.—How a set of, hung together: Spec. No. 416.—Unity of: Hobbes' Wks., i, 60; ib., i, 405; ib, iii, 92; Hume's Wks., i, 15, iv, 18, *et seq*; i, 46, 62, 94.

512. IDENTITIES.—Several sorts of: Jackson's Wks,, ix., 470.—Fallacies which arise from confounding identities: Ib., 471.—Defined: Spec. No. 578.—Sense in which a body is the same at one time, and not the same at another: Hobbes' Wks., i, 135, *et seq*.—Personal: Bolingbroke's Wks.; iv, 446.

513. IDENTITY.—Of matter, not necessary to numerical unity: Jackson's Wks., x. 294, *et seq*.—Loss of consciousness of: Maudsley on Responsibility in Mental Diseases, 263.

514. IDIOCY.—"One of the most fearful of the host of maladies, which pass like gloomy shadows over the brightest spots of human civilization." Liv. Age lxxxvi, 385, *et seq*.—Ib., xv, 423; ib., xvi, 79; Westm. Rev., xlix, 70.—The cause of great consternation: Tatler, No. 40.—In great request in German courts: Spec. No. 47.—Story concerning: Ib., 474; Maudsley on Responsibility in Mental Diseases, 66, 68.—Influence of music on: Liv. Age, lii, 310.

515. IDIOM: "There is an issue of new coinage which is not pure. Compound epithets are modelled after the Greek, or revived from the uncritical Elizabethian era. Thus where we should naturally say 'the bee is cradled in the lily,' Mr. Tennyson writes—'the bee is lily-cradled.' When a man's nose is broken at the bridge, or a lady's turns up at the tip, the one is said to be 'a nose bridge-broken,' and the other (with much gallantry) to be 'tip-tilted, like the petal of a flower.' This is clearly, we think, false English. We shall hear next of a 'knee-broken horse,' or a 'head-shock boy.' . . . An English compound is only admissible when the first of the two words joined qualifies the second, as 'star-bright,' 'rose-red.' 'shock-headed.'" Liv. Age, cxix, 138.—"To have 'one's greens on one's mind' is as good English as 'to be at sea' or 'to be down in the mouth.'" Ib., cvi, 300.—An exhibitor of Ink at the great exposition at Paris thus advertised his wares: "This blackings is knoconed to be the most useful for the conservation of the shoes, for its brilliancy, solidity, permanency, flexibility, and complete discomposition of the black animal. Mr. Gran dus a present of £20 sterling to the person that will present him a blacking in paste that will reunite the same conditions as the Emperor of the Blackings." This is only surpassed by Dr. Wittelshöfer, who gives the following directions for the taking of Püllna Bitter Waters: "Administration of Püllna, being guided by practised principles regulated by best correctness and placing great encouragement on a powerful body of supporters, as the only means of assuring theyr interests on a permanent and solid basis; and they have the pride and compensation of constating, buissness of theyr waters, maintaining in full spirit one auspiciously scheme of progression."

516. IDLENESS.—"The prevailing characteristic of the fashionable class of mankind." Burke's Wks., x, 150. Johnson's Wks., iii, 89; ib., v, 121, 191; Southey's C. P. Bk., i, 251; ib., 266.—The most fruitful cause of calamity in households: Beauties of Ruskin, 146.—"She is a mother. She has a son, Robbery, a daughter, Hunger." Victor Hugo.—The evil effects of: Pilkington's Wks., 437.—Of laboring men: Ib., 446.—Censured: Bingham's Wks., vi, 314, *et seq*.—Female: Liv. Age, xcvi, 67. Year Bk., iv, 62; ib., 192.—Its fatal effects: Johnson's Wks., iii 89.—Its competition with pride: Ib., v, 121.—Ridiculed: Ib., 191.—Evils of: Adams' Wks., i, 42.—Its sinfulness: Ib., 192, *et seq*.—A madness: Ib., 283.—Against the law of nature: Ib., ii, 87; ib., 196; ib., 450.

517. IDLER.—"These men are like a bad mill, that keeps a great clacking but grinds no grist. . . There must be no ciphers in God's arithmetic, no mutes in his grammar, no blanks in his calendar, no dumb shows on his stage, no false lights in his house, no loiterers in his vineyard." Adams' Wks., ii, 97.—"The idle man is the devil's cushion; he sits on him, and takes his ease freely. If you would take the devil's muster-book, and rake hell for a rabble of reprobates, nasty drunkards, blown swearers, stall-fed gluttons—I might say of them all, as the poet of Argistus, how he became an adulterer: *In promptu causa est, desidiosus erat*,—The cause is ready, they were idle. Work is the injunction." Ib., 87.—Laws against idlers not sufficiently enforced: Adams' Wks., ii, 233.—"The idle man is a piece of base heavy earth, and moulded with muddy and standing water. He lies in bed the former half of the day, devising excuses to prevent the afternoon's labor. He cannot endure to do anything by himself that may be done by attorney. . . . His body is so swollen with lazy humors, that he moves like a tun upon two pottle pots. He is tempted to covetise, for no other reason but to be able to keep servants, whom he will rather trust than step out to oversee. Neither summer nor winter escape the blame of his laziness; in the one it is too hot, in the other it is too cold, to work. Summer hath days too long, winter nights too cold; but he must needs help the one with a nap at noon, the other with a good fire. He was very fit to be a monk; spare him an early mass, and he will except it; yet howsoever, he will rather venture the censure than forsake a lazy calling." Adams' Wks., i, 480. Johnson's Wks., v, 1, 6, 34, 129, 64.—Definition of one: Johnson's Wks., v, 1. *et seq*.—A genuine one described: Ib., 34.—Enemies to: Ib., 36.—Journal of one: Ib., 129.—His farewell: Ib., 408.—Employments of: Ib., 64.

518. IDOLATERS.—Admit that God is one: Calvin's Insts., i, 117.—Do not regard their images as gods: Ib., 130, *et seq*.—Many of them atheists: Ib., 78.—Israelites, the most aggravated of: Adams' Wks., i, 36.—Roman: Ib., ii, 291.

519. IDOLATRY.—Origin and effects of: Nat. Mag., viii, 162.—Its cruelty: "A large hole has been prepared, and a rough block of wood, upon which the necks of the victims are laid, and their heads chopped off, the blood from the body being allowed to fall into the hole. After the fowls come the goats, then the bull, and, lastly the men, who are tumbled down in the same way. All the blood is mixed together in the hole, and remains exposed with the block till night. The bodies of the men are dragged along by the feet, and maltreated on the way, by being beaten with sticks, hands in some cases cut off, and large pieces cut out of their bodies,

which are held up. They are then taken to a deep pit and thrown in. The heads alone are preserved by being boiled, so that the skull may be seen in a state of great perfection. The heads of the human victims killed are first placed in baskets and exposed for a short time. This was carried on for two days." Liv. Age, lxxviii, 151.—In British India costs 10,000 lives annually: Watson's Ins. i. 60.—Of Buddha: Liv. Age, xxviii, 414.—Chinese: Ib., xv, 219.—The fault of early ages: Jackson's Wks., i, 76.—Has a common root with Atheism: Ib., iv, 19.—The origin of: Ib., 115, *et seq.*—The root of: Ib., xi, 204. Alleged against Templars: Latin Christianity, v, 339.—Alleged against Boniface VIII: Ib., 374.—General inclination of man to: Ridley's Wks., 83.—Definition of: Clarkson's Wks., ii, 300, *et seq.*—To worship any creature: Bingham's Wks., iv, 141.—Of the ancient nations: Horne's Introduction, i, 4.—Of the modern nations: Ib., 16, 19.—Egyptian, its absurdity: Anthon's Classical Dictionary, 45.

519. IDOLS.—Absurdity of worshiping: Calvin's Insts. i, 123, *et seq*; ib., 418.—Meat offered to: Ib., iii, 213.—Rise of, shortly after the flood: Ib., i, 128.—Not to be demolished without authority: Bingham's Wks., vi, 44.—On eating things offered to: Ib., vi, 27.

520. IF.—"All these you may avoid but the lie direct; and you may avoid that too with an *if*. I knew when seven justices could not make up a quarrel; but when the parties were met themselves, one of them thought but of an *if*; as, *if* you said so, then I said so; and they shook hands, and swore brothers. Your *if* is the only peacemaker; much virtue in *if*." As You Like It. Act v. Scene 4.

521. IGNORANCE.—"We are incapable of comprehending anything of the manner in which the nerves are affected, certainly we know nothing of the manner in which sensation is propagated or the mind ultimately influenced. . . . . Is heat really matter, a subtle matter capable of diffusing itself in bodies, or anything more than a motion, vibration or rotation excited among their particles? . . . Of the planetary system which includes the earth, our knowledge is almost entirely confined to the mathematical laws that compose it. . . . Beyond the fraction of an inch or of a second, everything belonging to space and time is inappreciable by our senses: yet beyond these limits we know that myriads of portions of space and time must exist, too vast or too minute to be referred to our imperfect standards. . . . . In the phenomena of tasting and smelling, the whole is involved in mystery from beginning to end. . . . . How water is composed of gaseous elements we are unable to explain, or even to comprehend the nature of the union or its results. . . . . What becomes of the two electric and two magnetic energies in the original molecules of matter, when in a state of equilibrium? . . . . . What is the relation between the force of gravitation and the polarizing forces? . . . The chemical properties of light, the phenomena of heat, are by no means well understood." Liv. Age, lxxi, p. 399.—What it is: Cobbett's Wks., ii, 289, 299. Religious, of lower orders: Latin Christianity, iv, 243.—Sins of: Clarkson's Wks., i, 31.—Wilful, severely dealt with in the judgment: Ib., ii, 293.—According to Rome, will make any sin lawful: Ib., ii, 242.—Consequences of: Foster's Essays, 83.—Worse than anything else: Ib., 117.—In 1837 some believed that there were dragons and red men with tails in Australia: Liv. Age, xliii, 199.—Difficulty of preaching, where it exists, graphically described: Foster's Essays, 84.—In little matters: Liv. Age, ci, 181; Knick., vii, 50.—And ecclesiastical thraldom, caution against: Milton's Wks., ii, 342.—Of ourselves, the source of many errors: Johnson's Wks., ii, 158.—And admiration: ib., iii, 25.—Why compared to darkness: Adams' Wks., i, 210.—Five kinds of: Ib., 234.—The mother of falsehood and doubt: Ib., ii, 377.—Its relations to inventions: Swift's Wks., v, 455.—The mother of superstition: Ib., 109.

522. ILIAD.—The Moral of the: Dryden's Wks., xiv, 134.—Tasso's imitation of: Ib., xiii, 17.—Bryant's: Liv. Age, cvi, 740.—Reading it, compared to traveling through an uninhabited country: Spec. No. 417.—Put into an exact journal: Tatler No. 6.

523. ILLITERACY.—"'Sir, he hath never fed of the dainties that are bred in a book; he hath not eat paper, as it were; he hath not drunk ink; his intellect is not replenished; he is only an animal; only sensible in the duller parts.'" Love's Labor Lost, Act iv, Scene 2.

524. ILLUSTRATION: Liv. Age, cxii, 67.—Limits of: Ib., cxxviii, 247.—Of children's books: Fras. Mag., xxxiii, 495.—Art of: Westm. Rev., li, 92.—Power of: Chris. Rev., ix, 357.—In literature: Liv. Age, lxxx, 525.

525. IMAGE WORSHIP.— In the church of Rome: Jackson's Wks., iv, 289.—Sanctioned by Gregory: Ib., 291.—Romanist's arguments for: Ib., iv, 303 to 323: ib., 306; ib., 309; ib., 314.—Added as an article of faith at the second Nicene council: Ib., xii, 166.—In England: Burnett's His. of Ref. ii, 14.—Alleged miracles in defence of: Latin Christianity, ii, 157.—Precedents for: Ib., vi, 596; ib., ii, 148.—Edict against: ii, 154, 174, 191.—Restored by Theodorus: Ib., 202.—Prevails in Italy: Ib., 205.—Condemned in the Western empire: Ib., 338.—Prohibited: Calvin's Insts. i, 120.—Condemned by Lactantius, Eusebius: Ib., 126, *et seq.*—When established in England: Ridley's Wks., 52, 83, *et seq.*; Pilkington's Wks., 540.—Not allowed in churches for above three hundred years: Bingham's Wks., ii, 501, *et seq.*—No difference between images and idols: Liv. Age, xxx, 4.—History of: Eclec. Rev., 4th s. xxii, 720.

526. IMAGINATION.—"We are told that Sir Humphrey Davy cured a paralytic man in a fortnight, by placing daily under his tongue the bulb of a pocket-thermometer, from which the patient was led to believe that he inhaled a gas of sovereign virtue. M. Huc informs us in his amusing Travels in Tartary, that the Lama there cures all diseases by vegetable pills; but 'if he happens not to have any medicine with him, he is by no means disconcerted: he writes the names of the remedies upon little scraps of paper, moistens the paper with his saliva, and rolls them up into pills, which the patient tosses down with the same perfect confidence as if they were genuine medicaments. To swallow the *name* of a remedy, or the *remedy itself*, comes, say the Tartars, to precisely the same thing.'" Liv. Age, xlvi, 329. Might and Mirth of Literature, 235.—Danger of the: Johnson's Wks., v, 538; ib., iii, 110.—The force of: Blair's Sers., ii, 1.—"The profligate abbess of a convent, the Princess Gorzaga of Cleves and Guise, the profligate Archbishop of Rheims, took it into their heads for a jest to visit one of the nuns by night and exhort her as a person who was visibly dying. While in the performance of their heartless scheme they whispered to each other 'She is just departing,' she departed in earnest. Her vigor, instead of detecting the trick, sank beneath the alarm, and the profane pair discovered that they were making merry with a corpse." Liv. Age, xxiii, 485.—Other instances: Ib.—Science and: Ib., cviii, 567.—Culture of: Dem. Rev., xxii, 32.—And fancy: Eclec. Mag., v, 500.—Thomas Fuller calls it, "That inward

sense of the soul, its most boundless and restless faculty. It digs without spade; flies without wings; builds without charges, in a moment striding from the centre to the circumference of the world; by a kind of omnipotence, creating and annihilating things in an instant; restless, ever working, never weary."—A starved: "Struggling through the dissatisfaction of her whole face, there was a light with nothing to rest upon, a fire with nothing to burn, a starved imagination, keeping light in itself somehow, which brightened its expression." Hard Times, Bk. I, chap. 3.—What it is: Burke's Wks., i, 104.—Unbinds the passions: Ib., vi, 239.—Training of the: Liv. Age, ciii, 131.—Dangers of: Year Bk., iv, 720.—The danger of indulging: Johnson's Wks., v, 538; iii, 110.

527. IMITATION.—In translation,—what it is: Dryden's Wks., xii, 12; Might and Mirth of Literature, 237.—When attended with servility, highly censurable: Johnson's Wks., iv, 145.—Its use in poetry: Swift's Wks., xvii, 25.—Not wit: Spec., No. 140.

528. IMMACULATE CONCEPTION: Latin Christianity, vi, 416.

529. IMMATURITY: Might and Mirth of Literature, 238.—"It is Veal in style when people, writing prose, think it a fine thing to write *o'er* instead of *over*, *ne'er* instead of *never*, *poesie* instead of poetry, and *methinks* under any circumstances whatever. . . . To talk about *mine* affections, meaning *my* affections, is Veal; and *mine bonnie love* was decided Veal though it was written by Charlotte Bronte. *Wife mine* is Veal, though it stands in *The Caxtons*." (A. K. H. B.) Liv. Age, lxx, 646, *et seq.*

530. IMMENSITY.—Divine; the nature of, explained: Jackson's Wks., v, 42, 59.

531. IMMORTALITY: Article on Materialism in Watson's Theological Dictionary, 626.—Language proves it: Trench on Words, 37. "I know it in the faith, in the holy, eternal words of the Bible. Knowledge lays itself like a stone over my grave but my faith is that which breaks it. . . . Now, thus it is! The smallest flower preaches from its green stalk, in the name of knowledge, *immortality*. Hear it! The beautiful also bears proofs of immortality, and, with the conviction of faith and knowledge, the immortal will not tremble in his greatest need: the wings of prayer will not droop; you will believe in the eternal laws of love, as you believe in the laws of sense. . . . . Just as our own soul shines out of the eye. and the fine movement around the mouth, so does the created image shine forth from God in spirit and in truth. There is harmonious beauty from the smallest leaf and flower to the large swelling bouquet—from our earth itself to the numberless globules in the firmamental space; as far as the eye sees, as far as science ventures, all, great and small, is beauty and harmony. . . . By walking with open eyes in the path of knowledge, we see the glory of the annunciation. The wisdom of generations is but a span on the high pillar of revelation, above which sits the Almighty; but this short span will grow through eternity, in faith and with faith. Knowledge is like a chemical test, which pronounces the good pure." Liv. Age, xlv, 721.—And immateriality: Fras. Mag., xiii, 694.—Arguments for: Chris. Ex., xl, 349.—Hindoo doctrine of: Am. Whig Rev., ii. 267.—Hinton's doctrine of: Eclec. Rev., 4th s. xxvi, 338.—Thoughts on: Knick., xxii, 395. "It is surprising that the early Jews, in whom the sense of God was so strong, and who were familiar with the conception of an Eternal Being, should yet have been behind rather than before other nations in suspecting the immortality of the soul. The Greek did not even in the earliest times believe death to be annihilation, though he thought it was fatal to all joy and vigor; but the early Jews, the Legislator himself, and most of the Psalmists, limit their hopes and fears to the present life, and compare man to the beasts that perish. . . . The suspicion of immortality appears in the later prophets, that suspicion which Christ himself was to develop into a glorious confidence. Ecce Homo, 44, 45.—Plato's argument, concerning: Liv. Age, xxvi, 8.—Longings for, a proof of the fact: Ib., xii, 448.—Grandeur of the idea: Foster's Essays, 71.—The only motive you can offer the soul worthy of its nature: Lamartine's Atheism, 52.—General thoughts on: Foster's Essays, 86, *et seq.*—Mythological method of confirming the truth of: Anthon's Classical Dict. 20. "Cæsar said in a speech: 'Death is the termination of our sufferings, and not a punishment. It takes away all the ills of humanity; beyond are neither cares nor joys.' When some prisoners had been slain, and he was enquired of with regard to them, Cicero said: 'They have lived.'" Nap.'s Life of Cæsar, i, 287.—Of fame: "To choose with skill the place for a camp; to marshal an army, to take fortresses, break through enemies' lines, face the rigor of winter and those frosts which we support with difficulty in the bosom of towns and houses, to pursue an enemy in that same season when the wild beasts hide in the depths of their retreats, and where everywhere the law of nations gives a truce to combats—these are great things. Who denies it? But they have for their motive the most magnificent of recompenses—the hope of living forever in men's memory. Such efforts cause us no surprise in the man who aspires to immortality." Nap.'s Life of Cæsar, ii, 480.—Of the soul, proved by various arguments: Calvin's Insts. i, 216, *et seq.*—Imperfectly known to the ancients: Horne's Intro. i, 9, *et seq.*—Revealed in the scriptures: Ib., 342, *et seq*; ib., 358. *et seq.*; Might and Mirth of Literature, 269; Liv. Age, cxv, 515.—The belief in: Ib., cxiv, 67; ib., 707.

532. IMMUTABILITY.—Of nature: Liv. Age lxxi, 387, *et seq.*—"Look, you say, to the eye of that trilobite, and recognize that, in the aeons upon aeons which preceded the creation of man, light acted as it acts now. Examine the syphon in the shell of that buried nautilus, and deny, if you can, that specific gravity was at that day what it is now. Observe those satellites of Jupiter: do they not move according to the same proportions by which this stone drops from my hand to the earth? Exhume the astronomical records of China and of Egypt, of Arabia and India: do not even the Pyramids seem to attest that Sirius, when the Pyramids were founded, was watching, as he watches now, in his watch-tower in the skies: that stars rose and set, and comets came and went with a fixity and certainty, which gives to the eye that sweeps the heavens a prophet power?" Liv. Age, lxxi, 395.—Divine, does not exclude liberty: Jackson's Wks., v, 105; Blair's Sers. i, 206.—Of nature: Liv. Age, lxxi, 387.

533. IMPATIENCE.—"It needs only for a man to think unduly well of himself, and to be bent on self-display, to be impatient in the most tormenting form of the disease. . . . Impatient men of this sort must be king of their company, secure of holding the thread of conversation in their own hands, or of being able to get away the instant they lose it. Again, all men of overtasked energies are impatient. This to be sure is partly a physical infirmity, but the fault is moral also." Liv. Age, lxxxiii, 665.

534. IMPEACHMENT.—The great guardian of the purity of the constitution: Burke's Wks., ii, 292.—"When Burke was told of Erskine's opinion, 'What,' said he, 'a *nisi-prius* lawyer given an opinion on an impeachment! as well might a rabbit, that breeds fifty times in the year, pretend to understand the gestation of an elephant.'" Moore's Memoirs.—Memorable Impeachments: Warren Hastings' in 1788, ended in acquittal. Lord Melville was impeached in 1806, and was acquitted. The Duke of York was impeached in 1809. He was acquitted. Andrew Johnson, President of the United States, was impeached in 1868. He was acquitted.—Of Warren Hastings: Liv. Age, xciii, 67; ib., 131.

535. IMPECCABILITY.—One of the questions of the school-men: Jackson's Wks., ix, 11.

536. IMPERFECTION.—Human: Southey's C. P. Book, 116.

537. IMPOSSIBILITIES.—"There are such things as natural inherent impossibilities. It is impossible that there should be matter and it not occupy space. Infinite power can no more make three balls five balls, than can an infant. If this is what the ancients called fate, they were right. Dewey on Human Destiny.—"Could God make a seraph out of a Tiberius or a Borgia; each retaining his memory and consciousness? He could throw the whole planetary, material universe into confusion; could suspend the laws of all planetary harmony and dash suns and worlds against each other, as if the stars were drunk or mad, but it would not *become* him to do this, it would not be fitting in him." Binney in Shadows from Modern Pulpits.—Must be derived from contradiction not *non esse*: Jackson's Wks., v, 217 to 220.—Not enough for active faith: Sir T. Browne's Wks., ii, 13.

538. IMPOSSIBLE, THE.—"Whatever contradicts a law of nature will at once be admitted as coming under this category; and the only hesitation which can be felt in so classing it, is hesitation as to whether the law be really a law of nature, or only an empirical generalization. It is clearly impossible that two parallel lines should enclose space. It is impossible that the angle of reflection should be other than the angle of incidence. It is impossible that gravitation should act inversely as the mass. It is impossible that animals should continue to grow and exercise their vital activities without the agency of oxygen, or without exchanging carbonic acid for that oxygen. It is impossible that a tissue in which nitrogen forms an integral element should continue to be nourished without a supply of nitrogen in its food. We might multiply examples indefinitely, but enough have been cited to indicate the nature of the warrant which may sometimes exist for the use of the word impossible; and we conceive that Mr. Mill has failed to seize the real logical conditions when he objects to all propositions that assert impossibility, except those of number and extension." Liv. Age, lxix: 740, "It is impossible, 1. To *prove* the impossibility of solving the problem of three bodies without interminable series. 2. To construct a perpetual motion. 3. To give the quadrature of the circle. 4. To cut any given angle into three equal parts with no more assistance than is conceded in Euclid's first three postulates." Liv. Age, lv., 19, *et seq.*

539. IMPOSTORS: "Buy one of my pictures, and I assure you, in confidence, it will not be worth the money. Buy one of another man's—any great professor who beats me hollow—and the chances are that the more you give him, the more he'll impose upon you. They all do it." Little Dorrit, Bk. i, chap. 26.—A name of reproach cast upon the Christians by the heathen: Bingham's Wks., i, 17.—Distinguished: Elizabeth Barton, the "Holy Maid of Kent," hanged 1534; Johanna Southcote, who proclaimed her conception of the Messiah—died in 1814; Matthias, who professed to be the Messiah, 1831; Joseph Smith, founder of the sect of Mormons, shot in jail by a mob, 1844.—The three: Sir T. Browne's Wks., ii 29.

540. IMPOSTURES.—Literary: Nat. Mag., i, 437; Am. Bib. Rev., xi, 39.—Popish, detected: Sir T. Browne's Wks., ii, 198, n.—Their true field: Montaigne's Wks., 119.—Extent to which they may be carried: Hobbes' Wks., iii, 435.—Of devils: Burton's Ana. Mel. ii, 505.—Of politicians: Ib., 496.—Of priests: Ib., 499.—Chatterton's forgery of Rowley's poems: Liv. Age, x, 181.—McPherson's, of Ossian's: Johns. Wks: Ib., Liv. Age, xlix, 228; ib., 316.—The Ireland forgeries: Liv. Age, lxvi, 643.

541. IMPRESSIONS.— First, Their influence: Aristotle's Wks., ii, 290.

542. IMPROVISING.—Superior to memorizing: Preacher and King, 215.

543. INACCURACY.— Of Dryden: Dryden's Wks., xiii, 18.

544. INCARNATION: Meth. Qu. Rev., xi, 114.—Wilberforce's theory of, and Pantheism: Church Rev., iv, 428.

545. INCENDIARIES.— Burned alive: Bingham's Wks., vi, 279, Fras. Mag., xxx, 243.

546. INCENSE.— How used in the first ages: Bingham's Wks., ii, 454.

547. INCONSISTENCY: Cobbett's Wks., v, 78.

548. INCREDULITY. — Different from belief: Hume's Wks., i, 131.

549. INDECISION: "And if it be thus in all kinds of eloquence, what will it be in that of the pulpit? You are at least certain that the judge before whom you may plead, will *decide*. It is his duty, his calling; however perplexed he may be, whatever wish he may have to leave the affair undecided, he cannot. In preaching, it is another thing. That which you have most to dread is, not that your hearer will decide against you, but that he will not decide at all." The Preacher and the King, 37.—The natural accomplice of violence: Burke's Wks., vi, 237.—Of character: Year Bk., iv, 213.

550. INDELICACY.— Of Lucretius: Dryden's Wks., xii, 276.—Of the stage, in Dryden's day.—Ib., i, 417.

551. INDEPENDENCE.—National, what it is: Cobbett's Wks., iv, 297.—Of mind, always more or less influenced by independence of fortune: Burke's Wks., x, 81.

552. INDEX-EXPURGATORIUS: Dub. Uni. Mag., x, 725.—"A catalogue of prohibited books in the Church of Rome, first made by the inquisitors, and approved by the Council of Trent. This index was confirmed by a bull of Pope Clement VIII, in 1595. It enumerated most of the celebrated works of France, Spain, Germany and England, and which are still prohibited." Ashe.

553. INDEXES: "An American editor of an English work, boasts, in the extreme of his stupidity, that he has saved the American purchaser of the book he edits

the expense of an index! Let the remedy be applied forthwith. Let Lord Campbell's proposition be carried out at once. 'So essential,' remarks his lordship, 'did I consider an index to be to every book, that I proposed to bring a bill into Parliament to deprive an author who publishes a book without an index, of the privilege of copyright; and moreover, to submit him for his offence to a pecuniary penalty? After 'author' above add 'or publisher' and let such a bill be passed at its next legislature by every state which boasts of an author, publisher, and printing-press. What would be thought of an architect who built a large house and left it without staircases for exploration? What, then, shall be said of an author or publisher who sends a book out into the world without an index?" S. A. A. in N. Y. *Tribune*, Oct. 27, 1860.

554. INDIANS.—First Christian marriage among: "It was in the month of December, 1607, that the first marriage with Christian rites took place in Virginia. Anne Burras was married to John Laydon, and the link was riveted between the races of the Old World and the soil of the New." Liv. Age, xxxviii, 528.—Their religion: Swift's Wks., ii. 260.—Their arts and sciences derived from the Egyptians: Ib., xvii, 72.—An Indian king's description of London: Ib., v, 200.—South American, their character and manners when discovered: Montaigne's Wks., 114, *et seq*; ib., 446.—Their Etymology: Liv. Age, xlix, 441.

555. INDIFFERENTISM.—"'All religions,' says he, 'are good; religions are many; but reason is immutable;' of which last assertion the extraordinary condition of the Chinese intellect might well lead one to doubt. Conceive such a system consistently carried out; think of a Christian missionary, a Hindoo Fakir, a New Zealand idolater, and a zealous Buddhist, all exchanging compliments on the 'sublimity' of their several systems of religion, and avowing the belief that they are all of them intrinsically of the same value and entitled to equal veneration! The result must be at last a Pantheon like that in which declining Rome (with a similar indifferentism to that which now marks the Chinese) was willing to domicil all the gods and goddesses of all nations. This spurious liberalism, which is but a ridiculous ape of charity, is a sure indication, wherever found, of the prevalence of scepticism and of the decay of all earnestness in the nation which is characterized by it." Liv. Age, xlv: 668.

556. INDIGENCE.—Engenders atheism: Jackson's Wks., iv, 24.—As often the mother of cruelty and oppression as of pity: Ib., v, 124.

557. INDIVIDUALITY: "That is indeed a poor philosophy which sounds the depths of one man's consciousness, and then boastingly affirms that in so doing it has sounded the depths of the universe, confounding the abstract unity which is the mind's highest generalization, with the One Being from whom the mind itself and all other things proceed. All the drops of water in the seas of the globe are *thought of* as one ocean, yet each drop is as really an individual drop as if it were separated by all the spaces in creation, from all other drops; all the trees of a thickly planted region are *thought of* as one forest, yet each tree is what it is—a pine, an oak, a sycamore, a cedar, preserving its own individuality as perfectly as it would be preserved if it grew upon another planet; in like manner all the souls in the universe are *thought of* as a family, a class of beings, a concrete unity, yet each soul is in itself as truly a soul, as really, as if there were no other." Liv. Age, xxvi, 15.—Principle of individualism: Chris. Rev., l, 169.

558. INDOLENCE.—May be of the body and not the mind: "Johnson, while engaged upon the writings of these Lives of the Poets, had a fair right to indulge in a little of that indolence over which he had earlier achieved so great a conquest in the composition of his Dictionary. It might seem amazing, that a work like that, a miracle of individual sustained exertion, should have come from one who, it is said, was to be classed naturally among the most indolent men of his generation. But the indolence was of the body; the vigor and energy were of the mind and soul, and in these lived the man." Liv. Age, xliv, 790.—"An idle man has adopted the Indian maxim, that it is better to walk than to run, better to sit than to stand, better to lie than to sit. He hugs himself into the notion that God calls him to be quiet." Cecil's Rems. 231; Johnson's Wks., iv, 93.

559. INDUCTION.—The only means of framing general rules: Jackson's Wks., v, 231.—No proof from it of the atheist's maxim—*ex nihilo nihil fit*: Ib., 235.

560. INDULGENCES.—What they are: Latin Christianity, vi, 429.—Sale of: Ib., 124, 622.—Supplements the penitential satisfactions of the Schoolmen: Calvin's Insts. ii, 236.—Origin of: Ib., 241.—Anciently granted by all Bishops: Bingham's Wks., vi, 517.—Origin of: D'Aubigne's His. of Ref. i, 36.

561. INDUSTRY.—Its rewards: Westm. Rev., xxxvii, 216.—Or France and England compared: Ed. Rev., xxxiii 340.—Of the people: Blackw. Mag., lxviii, 106.—Rights of: Month. Rev., cxxvii, 1.

562. INFALLIBILITY.—A strong argument against Roman, based upon the trial and condemnation of Fenelon: Preacher and King, 158.—The claim to, not advanced in primitive times: Jackson's Wks., i, 418. Ib,, ii, 18; 72, 109, 296, 314, 329, 357, 372, 385, 399, 421; ib., ix, 134; Southey's C. P. Bk. I, 82, 114; Liv. Age, cvi, 445.—Bishop Dupanloup on papal: Ib., civ, 139.—The philosophy of Catholic infallibility: Ib., ciii, 250; Westm. Rev., xxv, 425.—In God alone: Sir T. Browne's Wks., ii, 188.

563. INFAMY.—Of Lord Howard: Dryden's Wks., ix, 278. "Wine loved I deeply; dice dearly; and in woman, outparamoured the Turk. False of heart, light of ear, bloody of hand; hog in sloth, fox in stealth, wolf in greediness, dog in madness, lion in prey." King Lear, Act iii. Scene 4.

564. INFANTICIDE.—Not common in France till forbidden: Jackson's Wks., ix, 48.—Laws of Justinian against: Latin Christianity, i, 371.—Female, in India: Liv. Age, civ, 765.

565. INFIDELS.—Volney, it is said, was made an infidel by his travels in Palestine: Reed's Lect's Eng. His., 30.—Infidels not always the friends of liberty: "Clarendon possessed faith, but Gibbon scoffed; Hume was a cold-blooded infidel, and Hobbes was a blasphemer. If Paine eulogized free governments, Collins libelled them. Diderot and D'Alembert, the enemies of Christianity, were the friends of republican institutions, but Shaftesbury and Bolingbroke, the friends of despotism, were the enemies of Christianity also. Therefore it is not only unphilosophical, but malicious, to identify the political principles of these men with their religious ideas." Liv. Age, xxxviii, 259.—Their absurd and contradictory notions: Horne's Intro., i, 281, *et seq*; ib., 381 *note*.—

Effects of their writings at the hour of death: Ib., i, 424, *et seq.*—More credulous than Christians: Ib., 439, *et seq.*—Persecution of: Westm. Rev., ii, 1.—Right of, to testify: Chris. Rev., i, 479.

566. INFIDELITY.—Among laboring classes, caused by Puritan theology; by distinctions made by the pew system; and by dragging children to church too early: Conybeare, Liv. Age, xxxix, 464.—In the United States, its character and remedies: Nat. Mag., v, 411.—Its present position: "The true and only method of making men good is by philosophy. The good influences of Christianity in past ages has been due to the truths of moral philosophy which are blended in it with superstitions which the world in its progress is leaving behind." Ecce Homo, 101.—"A simple Christian life is a much better refutation of infidelity than any arguments." Liv. Age, xcv, 497.—"It is a melancholy fact that the men who make our steam engines, and railway carriages, our presses and our telegraphs, the furniture of our houses, and the clothing of our persons, have now in a fearful proportion renounced all faith in Christianity. They regard the Scriptures as a forgery, and religion as priestcraft, and are living without God in the world." . . . Liv. Age, xxxix, 464.—Two degrees of: that *contradictionis* and that *puræ negativius*: Jackson's Wks., iv, 38.—Ib., v, 441; xii, 95, 181; vii, 411, 421; x, 441. "While Mirabeau, Robespierre, Murat, took for their motto, Voltaire's *cri de guerre*, 'Crush the wretch,' our modern revolutionists pretended to acknowledge in the Gospel a power which *has been* for good; they merely, as they said, aspired to the high honor of commenting anew on the word of God, and of expanding or realizing the doctrines contained therein. . . . When the revolution of the three days took place, an immense outpouring of mental lava found an issue in the formation of Saint Simonism, Communism, Neo-Christianism, and other associations started for the conversion of the world. While Cousin, and Janfray maintained the validity of moral philosophy to furnish, *per se*, a rule of life, Lamennais was already rushing down from the heights of Ultra-montanism to the slough of Ultra-infidelity. Auguste Comte systematized Utilitarianism, Gustave Drouineau attempted another modification of the Bible, and the celebrated George Sand protested against every law of society itself." Liv. Age, xxxvi, 439.—And superstition: Chris. Rev., iii, 134.—Modern: Ib., xvii, 23; ib., vi, 191.—Present forms of: N. Brit. Rev., xv, 18.—Latest forms of: Princ. Rev., xii, 31.—Destroys moral taste: Hall's Wks., i, 28.—Leads to ferocity: Ib., 41, *et seq.*

567. INFINITY: Beauties of Ruskin, 8, *et seq.*—True definition of: Jackson's Wks., v, 31.—Diverse branches of: Ib., x, 25; ib., 32.—An approach towards infinity, a source of the sublime: Burke's Wks., i, 166, 180.—In pleasing objects, a cause of pleasure: Ib., 186. "The telescope brought into view worlds as numerous as the drops of water which make up the ocean; the microscope brought into view a world in almost every drop of water. Infinity in one direction was balanced by infinity in the other. The doubts which men might feel as to what God could do, were balanced by certainties, which they discovered, as to what he had always been doing." Plurality of Worlds, 25.—In what sense true that a line can be infinitely divided: Hobbes' Wks., i, 64.—Number, indefinite: i, 99.—Applied to divisibility of time and space: Ib., i, 100.—Knowledge of, never to be attained: i, 411.—No phantasm: Ib., ii, 214; iii, 17.

568. INFLUENCE.—Of the crown, operation of it: Burke's Wks., ii, 229.

569. INFORMERS.—Reputed murderers: Bingham's Wks., vi, 217.—Law respecting in Lilliput: Swift's Wks., vi, 53.—An infamy to be one: Ib., x, 284.—Letter from one: Ib., xi, 321.—The fault of the law, if their numbers are great: Hobbes' Wks., vi, 44.

570. INGRATITUDE.—"Ingratitude hath ever been held a monster, a preternatural thing; one of those privations and deficiencies which God never made, but the devil thrust in upon the absence of the positive and primitive virtues. Hereupon we call an ungrateful person an unnatural man. No man wonders at dogs, and wolves, and foxes; but at Satyrs and centaurs, and such monsters in nature, all gaze upon. Inebriety, adultery avarice, though equally heinous, are less odious, because they have nature and custom on their side; but an unthankful person named, we all detest, as a solecism in sense, a paradox in names, a prodigy in nature." Adams' Wks., i, 129.—Story illustrative of: Ib., Johnson's Wks., iv, 51.—Instances of: Liv. Age, xvii, 556.—A monstrous thing: Adams' Wks., i, 129, *et seq.*—A capital crime in Lilliput: Swift's Wks., vi, 53.—Infamous: Ib., xvii, 385; ib., iii, 29.—Baseness of: Rambler, No. 149; Spec. No. 491.

571. INHUMANITY.—Instance of: Clarke's Commentaries, ii, 301.

572. INJURIES.—Quick and rapid, while justice is slow: Burke's Wks., xiii, 405; xv, 33.—By whose notions to be measured: Spec. No. 23.—Scales for weighing: Tatler, No. 250.—Forgiveness of, necessary to happiness: Rambler, No. 185.—Idea of, whence: Hume's Wks., ii, 93.

573. INNOCENCE: "It is its own crown. It has only to act to be noble. She is as august in rays as in *fleur de lis:*" Victor Hugo, Fantine.—Contrasted with guilt: Burke's Wks., xiii, 55, *et seq*; Johnson's Wks., ii, 434.

574. INNOVATIONS.—Political, arguments for and against: Aristotle's Wks., ii, 115, *et seq.*

575. INQUISITION: Cobbett's Wks., v, 70.—When founded: Latin Christianity, iv, 238.—Of Toulouse: Ib., v, 16.—Form of procedure in: Ib., 17.—In France: Ib., 243; ib., 438.—Inquisitors murdered: Ib., v, 19.—Expelled from Parma: Ib., 425.—In religion, what the guillotine is in politics: Liv. Age, xxxiii, 194.—Records of the Venetian: Ib., cviii, 351.—The South American: Ib., cii, 189.—The last great Auto da Fe was in 1781.—"The power of the holy office is employed in encouraging vexations, enjoining penances, prohibiting liberal institutions, and in interdicting useful books:" Putnam's World's Progress, 369.—Princ. Rev., xxi, 174; Quar. Rev., vi, 313; Month. Rev., xci, 396.—Its punishments unjust: Hobbes' Wks., iii, 684.

576. INSANITY: "The opinion which at one time found favor with many people, that religion was the cause of Cowper's insanity, has long been refuted by facts and dates in face of which there is no room for opinion. He was mad at fourteen; he was mad at twenty-five, when the application of a quack medicine drove an eruption on his face into his system; he was mad while Newton was buying slaves on the Gambia, and selling them at Kingston in Jamaica. . . . . It was merely physical disease: it depressed without stimulating his mental powers; it was an *incubus*, which, when shaken off, left him a tranquil and even a cheerful man. He could write *John Gilpin* in one night, though he had retired in sadness to rest: his disorder rarely visited him while he

was composing the *Task*, or translating Homer; and if it returned to him when he undertook to edit Milton, it was, in some measure, because he felt his own exceeding unfitness for the work." Liv. Age, lxxii, 268; N. A. Rev., xliv, 91; Knick. vii, 33; Ed. Rev., ii, 160; Quar. Rev., xxiv, 169; ib., xlii, 350; Month. Rev., cxviii, 102. —And mad-houses: Quar. Rev., xv, 388; Westm. Rev., xlviii, 119.—Effects of, unnoticed: Dub. Uni. Mag., vi, 666; Quart. Rev., xli, 163.—Philosophy of: Fras. Mag., xxv, 553.—Plea of: Ib., xxvii, 444; N. A. Rev., lx, 1; Dub. Uni. Mag., xxi, 626; Westm. Rev., xxxix, 457; Blackw. Mag., lxviii, 548; Ed. Rev., xxiii, 189.—Treatment of: Westm. Rev., xviii, 129; ib., xliii, 86; Quar. Rev., lxxiv, 224.—Concealment of: Maudsley Responsibility in Mental Disease, 5.—Hereditary transmission of: Ib., 275, 282.—Malady of Geo. III: Liv. Age, lxxiii, 335. —Of many degrees: Reed's Lects. on Eng. His., 424.—Moral: Liv. Age, lxx, 217; ib., lxxvi, 607; Ib., lxxviii, 174.—In the middle ages: Ib., cxvi, 207.—Grecian views of: Maudsley Responsibility in Mental Diseases, 6, *et seq.* —The various kinds of: Ib., *in fine.*

577. INSOLVENCY.—Who ought to suffer for: Burke's Wks., v, 212.—Laws of Russia concerning: Hunt's Mag., vi, 419.—Morality of: Ib., viii, 294.—Preference in: Ib., vii, 352.

578. INSPIRATION: "Inspiration was said by the old Rabbins, to be of seven degrees. Between their time and ours a gradual narrowing and hardening of the idea conveyed by the term has been going, and especially in the last two centuries, under the peculiarly matter of fact spirit of English divinity, till it has now assumed the sharpest form as the doctrine of 'Infallible Inspiration.' The Archbishop and Bishops of the National Church, in addressing their protest to Bishop Colenso in 1863, do not hesitate to say that 'all our hopes for eternity, the very foundation of our faith, our nearest and dearest consolations, are taken from us if one line of that Sacred Book be declared unfaithful or untrustworthy.' Slight shades of difference exist,—the Low Church go to the extreme point, and declare belief in *verbal* inspiration, 'every word, every letter, every grammatical construction' in the Bible, they maintain to be absolutely perfect. The High Church generally content themselves with the theory of *Plenary* Inspiration, and leave a little room for possible flaws in numbers, or other wholly unimportant matters.'" Broken Lights, p. 98, 99.—The theory of verbal or plenary inspiration: Meth. Qu. Rev., 1847, 12; ib., 1848, 594.—The words of prophecy inspired: Watson's Expos., 15.—Edward Irving on: Liv. Age, xcii, 465.—Refutation of Morrel's theory of: Meth. Qu. Rev., 1850, 509, *et seq.*—Cannot be verbal: Liv. Age, lxxxvi, 433, *et seq.* Eclec. Rev., 4th s. i, 91; Chris. Ex., xxxii, 204. "The profoundest consciousness of the human heart bears testimony to the Divine Light which gleams out from the Bible." Broken Lights, 107.—"He gives them 'Inspiration,' but he does not render them *Infallible.* The Grace which should make the recipient impeccable, and the Inspiration which should make him infallible, would equally remove him out of the sphere of our sympathy and our comprehension. As we should admire no virtue in a man who *could not* sin, so we should admire no wisdom in a man who *could not* mistake." Broken Lights, 109, 110.—The advocates of plenary inspiration sure to be worsted: Natural and Supernatural, 53.

579. INSTINCT: "Lucian tells of some monkeys that were performing at Rome. They called out the fashion of the place; excited wonder and great admiration, but a wag threw a handful of nuts on the stage, and they were no longer men but monkeys again." Wendell Phillips.—Remarkable in fish: Liv. Age, xii, 260.—Animal: Ib., xvii, 595, *et seq*; ib., cxxvi, 730.—In insects: Ib., cii, 748.—Demoralized: Ib., cxvi, 504.—And intellect: N. A. Rev., lxiii, 91; Knick., xxii, 404, 507.—And reason: Eclec. Rev., 4th s. ii, 402; Liv. Age, cxxv, 387. Animal: Westm. Rev., xlviii, 352; Liv. Age, xvi, 345; Dem. Rev., xv, 408.—In general: Bolingbroke's Wks., ii, 341; ib., iv, 160, 428; Liv. Age, cxvi, 553.

580. INSULTS.—"Nobody forgot them so easily as Cæsar": Nap.'s Lf. of Cæsar, ii, 555.—More insupportable than calamities: Spec. No. 150.

581. INTELLECT.—Adds greatly to sin: "If a divine revelation be the first of blessings, then the imposture that counterfeits it must be by far the greater of all evils. And if the unluckly malefactor who in mere brutality of ignorance or narrowness of nature or of culture, has wronged his neighbor, excite our anger, how much deeper should be our indignation when intellect and eloquence are abused to selfish purposes, when studious leisure and learning and thought, turn traitors to the cause of human well-being, and the wells of a nation's moral life are poisoned?" Ecce Homo, 293.—Female, receptive not creative: Liv. Age, lxxxv, 554.—Its life: Ib., cxxvi, 255.—Progress of the: Westm. Rev., liv, 353.—Development of: Maudsley Responsibility in Mental Diseases, 303.

582. INTEMPERANCE: "The intemperance of poets is but too painfully illustrated in the lives of Parnell, and Otway, Sheffield, Savage, Churchill, Prior, Dryden, Cowley, Burns, Coleridge, Lamb, and others. There is nothing more painful in Burns' letters, than those in which he confesses his contrition after his drunken bouts, and vows of amendment for the future. . . Lamb was also a great smoker at one period of his life; but he determined to give it up, as he found it led to drinking—to 'drinking egg-flip hot, at the salutation;' so he wrote his 'Farewell to Tobacco,' and gave it up—returning to it again, but finally abandoning it. In a letter to Wordsworth, he said, 'Tobacco has been my evening comfort and my morning curse for these five years; and you know how difficult it is from refraining to pick one's lips even, when it has become a habit.'" In general: Liv. Age, xxxiv, 471; Meth. Qu. Rev., ii, 94; Chris. Ex., v, 209; ib., lx, 236; ib., xii, 243; ib., xiv, 24. "That intemperance is not only a filthy, but a foolish sin. It is impossible that a ravenous throat should lie near a sober brain." Adams' Wks., i, 5.—Effect of, on men of letters: Liv. Age, xx, 311.

583. INTENTION.—Its effect in the administration of sacraments: Jackson's Wks., xi, 185, 190.—The ideas of Puritans concerning: Meth. Qu. Rev. 1852, 535.

584. INTERJECTIONS: Southey's C. P. Bk., i, 410.

585. INTERMEDIATE STATE: Wesley's Sers. i, 454; ib., ii, 467; Liv. Age, xix, 57; Watson's Ins., ii, 458; Ruter's Church History, 269; Baxter's Saint's Rest, 105; Meth. Qu. Rev., 1852, 240; Liv. Age, xxxvii, 666.—Some interesting superstitions of the Irish concerning: Liv. Age, xiv, 552, *et seq.*—A state and not a place: Meth. Qu. Rev. 1849, 75.—A place as well as a state: Watson's Insts. i, 478.

586. INTOLERANCE.—Not taught in the Bible: Home's Intro., i, 398.—Practised by Jews and Pagans: Ib., 399.—The mischief of: Burke's Wks., x, 35.

587. INTRIGUE.—Of Dryden with Mrs. Reeves: Dryden's Wks., i, 87.—Method in which proficients get rid of an *incommode:* Swift's Wks., xviii, 8.

588. INTUITION.—Its advantages over acquired knowledge: Howe's Blessedness of the Righteous, 91.

589. INVENTION.—Necessary both to painting and poetry: Dryden's Wks., xvii, 313; ib., 347, 410.—What it was called by the Latins: Hobbes' Wks., iii, 14; Bolingbroke's Wks., iii, 162.—Multiplication of inventions made Augustine mourn: Sibbe's Wks., ii, 42, *et seq.*—Rights of: Liv. Age, xxviii, 95.—Inventions anticipated: Liv. Age, cvi, 122.

590. INVENTORS: Harper's Mag., xliv, 853. "The moment he addresses himself to the government he becomes a public offender! . . . He ceases to be our innocent citizen, and becomes a culprit. He is treated from that instant as a man who has done some infernal action. He is a man to be shirked, put off, brow-beaten, sneered at, handed over by this highly-connected young or old gentleman, to that highly-connected old or young gentleman, and dodged back again; he is a man with no rights in his own time, or his own property; a mere outlaw, whom it is justifiable to get rid of any how; a man to be worn out by all possible means." Little Dorrit, Bk. I, chap. 10.—"They who invented letters, arithmetical symbols, gun-powder, the printing-press, the telescope, the steam-engine and the telegraph, only ploughed in the commons of the field of human possibility and showed its bounds were not where they had been supposed." Wiess' Lf. Parker, ii, 475.

591. INVISIBILITY.—The perception of the invisible: Liv. Age, cxxiii, 31.—What is needed, to become invisible: Year Bk., iv, 1432.—Of God: Hall's Wks., vi, 8.

592. INVOCATION.—Of saints, in what sense held by Rome: Jackson's Wks., iv, 215.—Superstition or idolatry: Ib., xii, 120; ib., 166, 167.

593. IRONY.—Nature of: Horne's Intro., ii, 491.—Examples of: Ib., Southey's C. P. Bk., I, 46.

594. IRRELIGION. — Of Polybius: Dryden's Wks., xviii, 46.

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595. JACOBINS.—Their character: Burke's Wks., vii, 159; ib., ix, 404.—Their objects: Ib., vii, 263.

596. JAPAN.—Its history and social polity: Liv. Age, lxxvi, 553.—Purity in: "They have adopted the oriental idea that the value of chastity is not moral but social, as preserving the family bond, and have carried out that theory to its logical conclusion. The wife who commits adultery is put to death, but with this single exception license is unrestricted . . . Prostitution is legalized, the pictures of leading prostitutes are exhibited in the great temple 'to honor them' and the whole land teems with a half-grotesque obscenity." Ib., 554.—The commerce and skill of the people of: Liv. Age, xxv, 548, *et seq*; ib., xiv, 467.—Americans in: Ib., xxiii, 145:—Empire of: Liv. Age, xxx, 126.—Intercourse with: Ib., ii, 242.—Visit to: Ib., x, 335.—In general: Hobbes' Wks., iii, 700; Liv. Age, cxxvi, 468, 676.—Japan Workhouse: Liv. Age, cxx, 511.—Childhood in: Liv. Age, cxxi, 126.—Religion in: Liv. Age, cxxi, 768.—Revolution in, romance of: Liv. Age, cxxii, 238.—Reform in: Liv. Age, cxiv, 670; ib., 761.—Wanderings in: Ib., cxiii, 30.—Treaties with: Ib., 256.—Japanese grammar: Ib., cxix, 818.—Japanese Blue-Book: Ib., cvi, 246.—In 1869: Ib., 248.—Japanese New Year: Ib., cv, 720.—A Japanese sermon: Ib., cii, 622.—Description of the island: Dryden's Wks., xvi, 290.—Government of: Ib., 291.—Religion of: Ib., 292.—Language: Ib., 295.

597. JARGON.—"They have been at a great feast of languages, and stolen the scraps." Love's Labor Lost, v, 1.

598. JEALOUSY.—Defined by Hobbes as, "the passion of love, with fear that it is not mutual:" Hobbes' Wks., iii, 44.—Necessary to the preservation of liberty: Boling. Wks., i, 295.—Defined and described: Burton's Ana. of Mel., ii, 422.—Of Princes: Ib., 423.—Of beasts: Ib., 426.—Causes of it: Ib., 429, 433.—Cure: Ib., 465. Professional: Liv. Age, ci, 303.—Against pastors, origin of: Jackson's Wks., ii, 347.

599. JERKS.—At religious meetings in Kentucky and Tennessee: "The rolling exercise consisted in being cast down in a violent manner, doubled with the head and feet together, or stretched in a prostrate manner, turning swiftly over like a dog. Nothing in nature could better represent the jerks, than for one to goad alternately on every side with a piece of red-hot iron. The exercise commonly began in the head, which would fly backwards and forwards, and from side to side, with a quick jolt, which the person would naturally labor to suppress, but in vain." Liv. Age, xiv, 84, *et seq.*—The following sketch is from *Dow's Journal:* "In the year 1805 I preached at Knoxville, Tenn., before the governor, when some hundred and fifty persons, among whom were a number of Quakers, had the jerks. I have seen all denominations of religion exercised by the jerks, gentleman and lady, black and white, old and young, without exception. I passed a meeting-house, where I observed the undergrowth had been cut away for camp-meetings, and from fifty to a hundred saplings were left breast-high, on purpose for the people who were jerked to hold by. I observed where they had held on, they had kicked up the earth, as a horse stamping flies."

600. JESTING: "To the pure all things are pure. The jesting of the heathen world was profane and unclean; to christian ears it was altogether abominable." Liv. Age, xxi, 224.—And court fools: Fras. Mag., xxx, 365.—A jest, how it should be uttered: Spec. No. 15.—Jests for a death-bed: Guard. Nos. 27, 39.—Jester, distinguished from a flatterer: Tat. No. 215.—The rich, the best jesters: Tat. No. 225.—How and when to be used: Burton's Ana. of Mel., i, 225.—As connected with murder and burlesque: Liv. Age, civ, 822.

601. JESUS.—Modern theories concerning his life: Liv. Age, lxxxix, 666.—Put to death as an enemy to Cæsar: Hobbes' Wks., iii, 402; ib., 593.

602. JESUITS.—As a missionary order: Liv. Age, xi, 276, *et seq.*—And Clement XIV. Liv. Age, xviii, 590,—In England: Fras. Mag., xix, 667.—And literature: Ib., x, 310.—Moving among: Liv. Age, xxiii, 241.—Ride over men's heads: Adams' Wks., i, 87.—Thirst after royal blood: Ib.—Like tobacco, once rare, now everywhere: Ib., 88.—Compared to owls: Ib., ii, 118.—Turn all their religion into atheism: Ib., 327.—Their malice: Ib., 411.—In perverting families begin with the women: Ib., iii, 179.—Have no right to their name: Ib., 214.—Sagacity of, in discovering the talents of the young: Spec. No. 307.—Their discipline: Tat. No. 168.—Their char-

acter: Hume's Wks., iii, 89, 232; ib., iv, 272; Boling. Wks., i, 366; ii, 409; iii, 280; iv, 10.—And the Germans: Liv. Age, cxiii, 762.—In Africa, their policy: Livingstone's Travels in South Africa, 34.—Their labors: Ib., 382.—Introduced coffee into Angola: Ib., 401.—Keen traders, and their expulsion: Ib., 643.

603. JERUSALEM: Liv. Age, xci, 583.—Called the holy city after she had become a sink of iniquity: Adams' Wks., ii, 107.—A type of the Catholic church: Ib., 511.—As it was seven hundred years ago: Liv. Age, cxiii, 320.—Under water: Ib., cviii, 425.

604. JEWELS.—Precious: Liv. Age, cxix, 640.

605. JEWS: "It is not, in Christian countries, with the Jews as with other people. Men say, 'This is a bad Greek, but there are good Greeks. This is a bad Turk, but there are good Turks.' Not so with the Jews. Men find the bad among us easily enough—among what people are the bad not easily found? but they take the worst of us as samples of the best; they take the lowest of us as presentations of the highest; and they say 'All Jews are alike.' If, doing what I was content to do here, because I was grateful for the past and have small need of money now, I had been a Christian, I could have done it, compromising no one, but my individual self. But doing it as a Jew, I could not choose but compromise the Jews of all conditions and all countries. It is a little hard upon us, but it is the truth. I would that all our people remembered it!" Riah in *Our Mutual Friend, Book IV, chap.* 9.—Their habits of life in Central Europe: Liv. Age, xxix, 145, *et seq.*—Dreadful massacre of, in the synagogue of Prague: Ib., lxxvi, 100, *et seq.*—"Among the Jews the only trades which could prevent a man from attaining to the dignity of High Priest, were weavers, barbers, fullers, perfumers, cuppers, and turners:" Liv. Age, xci, 585.—Found in every place: Ib., lxviii, 527.—Civil disabilities of: Ed. Rev., lii, 363; ib., lxxxvi, 73; Westm. Rev., x, 435; Blackwood's Mag., lxviii, 73; Fras. Mag., i, 541; ib., xxxvi, 623, 738.—Best soldiers in the world: Adams' Wks., i, 369.—Veneration of, for the name of God: Spec. 531.—Reasons of numbers, dispersion, etc.: Spec. No. 495.—Their ceremonies: Spec. No. 213.—Held that madmen were prophets: Hobbes' Wks., iii, 66, 339; ib., 389, 636; ib., iii, *in fine*; Hume's Wks., iii, 232; iv, 490, 502.—As politicians: Liv. Age, cxiii, 381.—Reformation of the Jews: Ib., civ, 195.—And Cromwell: Ib., ci, 699.—Civil disabilities of: Lord Macaulay's speech, Jan. 1831.—Their miseries in connection with the siege of Jerusalem: Horne's Intro., i, 512, *et seq.*—Their rejection of Christianity accounted for: Ib., 310, *et seq.*—Prerogatives of: Calvin's Institutes, i, 538.

606. JORDAN.—And the Dead Sea: Am. Bib. Rep. 2d s. iii, 265.—Drying of, a sign to the heathen: Adams' Wks., iii, 159.

607. JOURNAL.—Usefulness of: Spec. No. 317.—Of a citizen: Ib., No. 323.—Of three country maids: Ib., Of Homer's Iliad: Tat. No. 6.

608. JOURNALISM.—In general: Eclec. Mag., x, 121.—English: Liv. Age, xii, 261; Fras., Mag., xxxiv, 631.—In France: Quar. Rev., lxv, 230; Liv. Age, x, 67.—Lecture on: Blackw. Mag., lxviii, 691.—School for: Quar. Rev., xxv, 62.—Parisian: Liv. Age, cxx, 131.

609. JOY.—Not perfect: "Our joys are shaded. The perfect smile belongs to God alone." Victor Hugo, Cosette, 17.—"Ye men of gloom and austerity, who paint the face of Infinite Benevolence with an eternal frown, read in the everlasting book, wide open to your view, the lesson it would teach. Its pictures are not in black and sombre hues, but bright and glowing tints; its music, save when ye drown it, is not in sighs and groans, but songs and cheerful sounds. Listen to the million voices in the summer air, and find one dismal as your own." Dickens, in Barnaby Rudge.—Defined as, "Pleasures of the mind arising from foresight of the consequences of things:" Hobbes' Wks., iv, 34.—Explained: Hume's Wks., ii, 23; ib., iv, 196.—Cause of: Hume's Wks., ii, 197.—In excess, a cause of melancholy: Burton's Ana. of Mel. i, 185.

610. JUBILEE.—What it prefigured: Jackson's Wks., vi, 459.—In the 30th legal jubilee, Christ began to preach: Ib., 460.—Of 1300: Milman's Latin Christianity, v, 208.—Every fiftieth year: Ib., 501, 513.—Its celebration: Ib., 536; ib., vi, 29; ib., 41; ib., 339.

611. JUDGES.—Should be continued in office during good behavior: Guar. No. 99; Cobbett's Wks., i, 160.—Worth of learned, uncorrupt judges: Hobbes' Wks., iii, 76.—In a state of nature, all men are judges: Ib., iii, 128; ib., iii, 229, *et seq.*—Corrupt: Boling. Wks, i, 445; Cobbett's Wks., vi, 426.—Uprightness of English judges: Maudsley, Responsibility in Mental Disease, 98.—American: Liv. Age, cxiii, 163; ib., civ, 637.

612. JUDGMENT.—The offspring of time: Spect. No. 514.—Judgments: Ib., No. 548.—Afflictions not always judgments: Ib., No. 483.—Not distinct from sense, properly so called: Hobbes' Wks., i, 399.—The last opinion is the judgment: Hobbes' Wks., iii, 52.—In general: Ib., vol. iii, *in fine.*—Private right of; Reason and Faith, 290.—Literary and social: Liv. Age, c, 295.

613. JURIES.—The art of packing: Quar. Rev., xxvii, 377.—Grand: Westm. Rev., xix, 88.—Rights and powers of: Ib., viii, 431.—Special: Ib., i, 146.—English, how chosen: Hobbes' Works, iii, 230.—Judges of law and fact: Ib., iii, 269.—Not liable to any penalty: Ib.,—Their province, to decide on facts: Ib., vi, 95.—Mr. Bumble's opinion of: Oliver Twist, chap. 4.—Not instituted by Alfred: Burke's Wks., x, 294, note.—Special an innovation: Cobbett's Wks., v, 131.—Trial by: Dem. Rev., vi, 463; Knick. xv, 478.—Abuse of trial by jury: N. Brit. Rev., viii, 44; Quar. Rev., lvii, 177.—Trial by jury in civil cases: Blackw. Mag., xxvii, 736; Knick. xviii, 247.

614.—JURISPRUDENCE.—Ecclesiastical: Milman's Latin Christianity, i, 398.

615. JURYMEN.—Hints to: Blackw. Mag., xiii, 673. "A good, contented, well-breakfasted juryman is a capital thing to get hold of. Discontented or hungry jurymen, my dear sir, always find for the plaintiff." Pickwick, chap. 34.

616. JUSTICE.—Of the old times: "Alexander Russell, a foot-soldier, was capitally convicted of a street robbery, but having an estate fall to him, he obtained a free pardon." Gents. Mag., i, 124.—Turkish: "A Trieste merchant forwarded some cases of the best steel for sale. They were placed in the hands of a Moslem, who kept them for a long time without giving any account. At length, in answer to a strenuous remonstrance, he said he had been unable to sell, and sent back cases of bad iron cut of the same size. The fraud being complained of, was denied. The Kadi was appealed to, and without any serious examination of the affair, ordered the man to

be beaten for forty-nine minutes, so that he never properly recovered. No other redress could be obtained but a representation was made to the viceroy on the barbarity of the punishment inflicted, which was so great that Europeans would be generally deterred from seeking redress for the future. The answer was that, as a reparation for the injured feelings of humanity, the judge would be awarded the same punishment. Complaint of one barbarity, therefore, only led to another." Liv. Age, xxvii, 202.—The greatest of all virtues: Guar. No. 99.—Essential quality of persons in power: Spec. No. 479.—Spartans famous for: Ib., 564.—Poetical: Spec. No. 40.—Exercise of, to be softened by prudence and lenity: Ram. No. 114.—Not a natural virtue: Hume's Wks,, ii, 244, 258, 267, 303; ib., iv, 390.—Origin of: ib., ii, 353.—Regulated by utility: Ib., ii, 257.—Why a virtue: Ib., ii, 269.—Necessary to society: Ib., iv, 253.—In America: Dickens' American Notes, chap. 8.

617. JUSTIFICATION.— The questions about, philosophical: Hobbes' Wks., ii, 318.—New Testament doctrine of: Horne's Intro. i, 357.—As a forensic term: Calvin's Institutes, ii, 303, *et seq.*

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618. KIDNAPPING.— In the South seas: Liv. Age, cxiii, 323.—Of children, for the slave trade: Livingstone's Travels in Egypt, 297. Law concerning: Philo Judæus, iii, 358.

619. KINGS.—Speeches of: Liv. Age, xxviii, 36.—In England: Ib., cxxvi, 124.—Nature of their office: Burke's Wks., v, 357.—Their power: Ib., vi, 62.—Naturally lovers of low company: Ib., iii, 318.—In what sense servants of the people: Ib., v, 71. In Western Europe became monks: Milman's Latin Christianity, ii, 231. Right of the Pope over: Dryden's Wks., x, 19.—Why the sole coiners of money: Cobbett's Wks., v, 379.—Definition of their office: Aristotle's Works, ii, 429.—"I think the king is but a man as I am: the violet smells to him as it doth to me; the element shows to him as it doth to me; all his senses have but human conditions; his ceremonies laid by, in his nakedness he appears but a man." Henry V, act 4, scene 1.—What makes one: Milton's Wks., ii, 477.—Has two superiors, law, and parliament: Ib., i, 383.—Christ no friend to their absolute power: Ib., vi, 69.—Nine in England ended in a cell: Adams' Pract. Works, i, 150.—Three ways of choosing: Ib., ii, 326.—Maxim, that he can do no wrong, explained: Swift's Wks., ii, 373.—Why they should be obeyed: Ib., x, 92.—Ever striving for more power: Hobbes' Wks., iii, 86.—Elective, with power to name a successor, not elective but hereditary: Ib., iii, 178, *et seq.*—Good, favor liberty: Bolingbroke's Wks., i, 321, *et seq.* Wicked, how punished in a future state: Tatler No. 156.

620. KINDNESS.— "Even for their own sakes people should show kindness and regard to their dependants." Frederika Bremer.—To refuse it, a high provocation: Sibbes' Wks., i, 76.

621. KISS.—A cold kiss: "She gave me one cold parting kiss upon my forehead, like a thaw-drop from the stone porch." Bleak House, chap. 3.—"He hath bought a pair of cast lips of Diana; a nun of winter's sisterhood kisses not more religiously; the very ice of chastity is in them." As you like it, Act iii, s. 4.—Of peace: Milman's Latin Christianity, iii, 507.—Of sin, fatal: Adams' Pract. Wks., i, 226.—As a form of salutation: Montaigne's Wks., 434.—Kissing a main cause of melancholy: Burton's Anatomy of Mel. ii, 265.—The sweetest: Sibbes' Wks., ii, 207.—The false money of friendship: Philo Judæus, ii, 102.—Of peace, in baptism: Bingham's Wks., iv, 49, *et seq.*—In the eucharist: Ib., v, 75; ib., ii, 548.—In the ordination of Bishops: Ib., i, 161.—A ceremony of espousals: Ib., vii, 316.—Not to be given to the dead: Ib., vii, 427.—At the altar: Ib., ii, 548.—Kissing of bishop's hands: Ib., i, 128.

622. KLEPTOMANIA.—A disease: Maudsley on Responsibility in Mental Dis., 80, 126.

623. KNAVES: "After long experience of the world, I affirm before God, I never knew a rogue who was not unhappy." Junius.—How they use art enough to elude the laws: Swift's Wks., iii, 200.—The term knave not originally infamous: Ib., ix, 151.

624. KNEELING.—The proper posture in prayer: Calvin's Institutes, ii, 502; ib., iii, 224.—At communion, most consonant to the analogy of faith: Jackson's Wks., vi. 488.—At prayer: Bingham's Wks., iv, 328, *et seq.*—At communion: Ib., v, 224, 228.—At ordinations: Ib., i, 272, 522; ib., vi, 461; ib., ix, 143; ib., 167.

625. KNIGHTHOOD.—Ceremonies of: Milman's Latin Christianity, iii, 254.—Of British Empire: Quar. Rev., lxviii, 228.—Only conferred on men kneeling: Adams' Pract. Wks., ii, 253.—Six knights of the garter made at one time: Swift's Wks., xi, 234.

626. KNOWLEDGE.— The field of, should be limited: "It will not admit of universal conquerors; according to the happy saying of Sydney, if science is their *forte*, omniscience is their foible."—The growth of ages: "Whoever will trace the progress of civilization through the calendar of time, with reference to man's character and deeds, will be able surely to ascertain the processes of this cumulative wisdom, and mark where halts have been made and increasing impetus received in its onward course." Liv. Age, xi, 214.—Not always wisdom: "Wisdom consists in its right use, rather than its ample possession." Ib., 218.—Dry compendia of, to be deplored: "The flowers, without sap or root, which a child culls and sticks in the soil, to wither before nightfall; the dry bones, which lay withered and scattered on the plain of Chebar; the puppets on the stage, which move their arms and legs with all the regularity of real life, are not more different from living flowers, living bodies, living men and women than a mechanical aggregation of facts and figures is from real instruction." Liv. Age, xlii, 541.—Origin of, the sphinx's riddle to philosophers: Liv. Age, lxxxviii, 166.—Is power: "Coleridge and Wordsworth with Cottle their publisher once tried in vain, to get the collar off an hired horse. The servant-girl happened to pass through the stable-yard, and seeing their perplexity, exclaimed, 'La! master, you don't go about the work the right way; you should do it like this.' So saying, she turned the collar upside down and slipped it off in a trice." Ib., 91.—All higher knowledge gained by comparison: Liv. Age, No. 1366, 325.—Digesting: Collegian's Guide, 316; Johnson's Wks., iii, 72; Southey's C. P. Bk., ii, 620.—Acquiring: Johnson's Wks., iii, 202; ib., v, 364.—Of self: Johnson's Wks., ii, 158, 186.—Diffusion of: Southey's C. P. Bk., 298.—Of self, and God: "know thyself! thyself thou wilt never know.—Know thy work, which were more to the purpose. Know God! It will take thee, I suspect, to eternity to learn even the rudiments of this awful knowledge, more to the

point to know what God bids thee do, and to do it. Know nature! Never! Thou mayest babble about electricity for instance, but what is it? whence comes it? whither goes it? Thou canst not tell, but thou canst tell how to elevate thy lightning rod, and how to make the terrible thing, though all the while it remain a mystery to thee, to trickle along it tamely, as a woman's tear." Thomas Carlyle.—Power of the mind to resist: Liv. Age, cl, 355.—Fallacy as to useful knowledge: Ib., ciii, 755.—Diffusion of: Ed. Rev., xlv, 189: ib., xlvi, 225; ib., l, 181; Westm. Rev., xiv, 365; Blackw. Mag., xvi, 26.—Mr. Macaulay's praise of superficial knowledge; Fras. Mag., xl, 171.—Supposed dangers of: Ed. Rev., xliii. 242.—Taxes on; Ed., Rev., lxii, 67; Westm. Rev., xv, 238.—Its great importance: Johnson's Wks., iii, 72, —The transient desire of: Ib., iv, 223.—Difficulty in obtaining: Ib., v, 364, *et seq.*—Tree of, metaphysically described: Ib., vi, 24.—Faculty of acquiring, exalts man over the brute: Hall's Wks., i, 198, *et seq.*—Its pleasures enjoyed by few: Ib., vi, 185.—Astonishing progress of: Ib., 252.

627. KORAN.—Doubts of its authenticity: Milman's Latin Christianity, ii, 13; ib., 24; ib., 30.—Lane's selections from: Eclec. Rev., 4th s. xix, 375.—Mohammed's object in writing the Koran: For. Quar. Rev., xxiv, 1.—Sale's: Retros. Rev., iii, 1.—Various absurdities of: Sir T. Browne's Wks., ii, 209; Bolingbroke's Wks., ii, 349.

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628. LABOR.—Popular prejudices against: Meth. Quar. Rev., 1847, 54.—Of christians: Blair's Sers. ii, 26. —Female, not paid: Ib., 1.—"A law. He who spurns it as tiresome, will have it as a punishment." Victor Hugo, St. Dennis, 59.—The source of national wealth and power: Cobbett's Wks., v, 1; ib., 478.—Is property: Ib., 233, 336.—Price of, in former times: Ib., vi, 74.—Necessary, why: Burke's Wks., i, 264.—Called by the ancients, *instrumentum vocale:* Ib., vii, 383.—And the poor: Fras. Mag., xli, 1.—Claims of: Ed. Rev., lxxxi, 499; Dub. Uni. Mag, xxv., 45; Westm. Rev., xliii, 445; Eclec. Mag. v, 491.—And Literature: N. Brit. Rev., xiv, 207.—Surplus: Fras. Mag., vii, 282, ib., 377.—The parent of health and vigor: Johnson's Wks., ii, 218.—Iniquity of inadequate remuneration for: Hall's Wks., iii, 296.—More required in the devil's service than God's: Adams' Wks., ii, 450, ib., iii, 75 —Bodily, of two kinds: Spec. No. 115; ib., No. 161.—Plato concerning: Spec. No. 624.—An exchangeable commodity, Hobbes' Wks., iii, 233, *et seq.*—The nurse of virtue: Philo Judæus, i, 214.

629. LAMANISM.—Its images, monasteries, ceremonies, etc., as described by M. Huc: Liv. Age, xxx, 4. —An account of: Observer, No. 25; Liv. Age, cvi, 183.

630. LAMPOONS.— Inflict wounds incurable: Spec. No. 23.—Display ignorance: Ib., No. 16.—Inhumanity of: Ib., Nos. 23, 35.

631. LANGUAGE.—Humorous article on strengthening: Nat. Mag. viii, 129.—Its divine origin: Whitney's Life and Growth of Lang., 91, 302, *et seq.*—Its progressions: Meth. Qu. Rev., 1849, 87.—Its philosophical study: Ib., 250, 471, 620.—Origin of: Watson's Insts. ii, 15.—"Language, being the immediate result of human consciousness, follows its modifications; and therefore the true theory of languages resides in their history." Renan's Studies of Religious His. and Criticism, Intro. xi.—"Language is the amber in which a thousand precious and subtle thoughts have been safely embedded and preserved. It has arrested ten thousand lightning flashes of genius, which, unless thus fixed and arrested, might have been as bright, but would have also been as quickly passing and perishing, as the lightning." Trench on Words, 33.—Incautious, the dry rot of the world: Liv. Age, lxxi, 387.—"The English divided into five epochs. *First:* Anglo-Saxon, 450, A. D. to 780, A. D. The Roman alphabet introduced by Augustin, 570. *Second:* Danish-Saxon, from 780 to Norman invasion. *Third:* Anglo-Norman, 1066. Runic letters. *Fourth:* Norman-French. French the language of the nobility, ecclesiastics, scholars, and traders. *Fifth:* English. Chateaubriand.—Its philosophy: Liv. Age, cxviii, 411; Ib., cxvii, 674.—"It is with languages as with people—when you only know them by sight, you are apt to mistake them; you must be on speaking terms before you can be said to have established an acquaintance." Dickens' Somebody's Luggage, chap. 2.—Modern, affected by mixture of Roman and barbarous tongues: Jackson's Wks., ii, 21.—Learned: Cobbett's Wks., ii, 231.—Of the Old Testament, a proof of its authenticity: Horne's Intro. i, 43.—Modern: Milman's Latin Christianity, vi, 507, 624.—English: Ib., 507.—S.—New, favor religious movements: Ib., iv, 246. —Latin: Ib., i, 8, 402.—Use of Latin in the church: Ib., ii, 426.—Universal: Ib., vi, 378.—Of Spenser, obsolete: Dryden's Wks., xiii, 19.—Of Japan: Ib., xvi, 295.—And style, progressive principles of: Meth. Qu. Rev., ix, 87. Discovery of the science of: Blackw. Mag., lviii, 467.—Study of: Meth. Qu. Rev., ix, 250; ib., 471, ib., 620.—Philosophy of: N. Brit. Rev., xiv, 22: Blackw. Mag. v, 55.—One common, fabulously attributed to animals: Philo Judæus, ii, 2.—Confusion of: Ib., ii, 1.—Latin and the Roman People: Quar. Rev., xlvi, 336.—Latin deficient in power and precision: Ed. Rev., xliii, 329.—German, origin of: For. Quar. Rev., x, 365.—Method of teaching the Latin: Blackw. Mag. v, 403.—Its depravation portends the ruin of a country: Milton's Wks., v, 380.—Cannot be reduced to a fixed standard: Johnson's Wks., x, 61.—Purity of: Ib., iv, 165.—Progress of: Ib., v, 253.—Society for the reformation of: Ib., vi, 214.—On the use of: Goldsmith's Wks., i, 40.—Better not perfect, than ever changing: Swift's Wks., v, 76.—Fine: Ib., v, 88.—Of the north full of monosyllables and mute consonants united: Ib., v, 196.—What children would speak, if untaught: Sir T. Browne's Wks., iii, 175.—Of Babel: Ib., iii, 177.—Adulterated during war: Spec. No. 165.—European cold: Ib., No. 405.—Licentious: Ib., No. 400.—Origin of its diversity: Hobbes' Wks., iii, 19, *et seq.*—An unnamed habit of: Liv. Age, cxxiii, 600.

632. LANGUAGES.— Classification of: For. Quar. Rev., i, 377; ib., ii, 475.—General survey of: Quar. Rev., x, 250.—Origin and affinities of: Ed. Rev., li, 529.—Teaching of: For. Quar. Rev., xxxv, 170; Ed. Rev., xliv, 47; Meth. Quar. Rev., vi, 93.—Latin and Greek, study of: N. E. Mag., v, 45; ib., 107; ib., 201; Ed. Rev., xv, 39.—Method of teaching the learned: Goldsmith's Wks., i, 105.—Of the Saxon tongue: Sir T. Browne's Wks., iv, 195, *et seq.*

633. LATINISMS.—In English partake most of vulgar Latin: Jackson's Wks., ii, 22.—Of the New Testament: Horne's Intro. ii, 29.

634. LAUGH.—An enjoyable one: "A light, noiseless chuckle, which seemed to intimate that he enjoyed his laugh too much to let any of it escape in sound." Pickwick, chap. 25.—A contagious one: ". . . the flat-

test echo in the neighborhood seemed to catch the contagion, and to laugh as enjoyingly as he (Boythorn) did, or as we did when we heard him laugh." Bleak House, chap. 9.—And be fat: Guar. No. 174.—Those who do so in public places should pay double: Spec. No. 168.

635. LAUGHTER.—" Not poor, thin, arid, ambiguous that is ashamed of itself, that moves one feature of the face only." Liv. Age, cvi, 296.—" The same philosophical calculation which made the poet of melancholy, Young, declare that he 'preferred laughing at the world to being angry at it,' led Lord Byron also to settle upon the same conclusion; and to feel, in the misanthropic views he was inclined to take of mankind, that mirth often saved him the pain of hate." Liv. Age, lxxxvii, 150.—A fine passage on: Dewey on Human Destiny, 81. —Hook and Hood on: Fras. Mag., iii, 154.—The good properties of: Milton's Wks., i, 282.—In general: Goldsmith's Wks., i, 133.—Causes of it: Swift's Wks., viii, 244.—When becoming: Tatler, No. 43.—The property of reason: Spec. No. 598.—The distinguishing faculty in man: Ib., No. 494.—A counterpoise to the spleen: Ib., No. 249. Sudden glory: Hobbes' Wks., iii, 46; ib., iv, 46.—Caused by what: Ib., iv, 455.—At the defects of others, a sign of pusillanimity: Ib., iii, 46; ib., iv, 47.—Sign of a passion that has no name: Ib., iv, 45.—Frequent and loud the characteristic of folly and ill manners: Chesterfield's Lets. Mar. 9, 1748.—" I am sure that since I have had the full use of my reason, nobody has ever heard me laugh." Ib., Mar. 9, 1748.—" The popular impression of it, we believe, is that it is something that has sin for a father, and folly for a mother, and the doctrine is supported by venerable authority, which says, 'I said of laughter that it is mad.' That last sentence is perhaps what we even desire to maintain. That laughter has its spring in a certain kind of insanity we do not doubt. But it flows out for healing the heart's wounds; and thus, while the highest laughter certainly springs from roots of sadness and sorrow, one might almost say that, as the heart must ache, its pains turn into experiences; and as they are uttered to the outer world they become grotesquely mirthful, cheering the sufferer first in himself, and then in his audience." Liv. Age, xvi, 220.

636. LAW.—" The reign of Law," by the Duke of Argyll.—" The main object of this able and very interesting treatise is to show that the Reign of Law—meaning thereby that invariable order, or those persistent forces, which science delights to contemplate—is by no means incompatible with the belief in an overruling and creative Intelligence." Liv. Age, xciv. 49.—Moral doctrine of: Meth. Quar. Rev., 1847, 120.—Its relation to the miracles of Christianity: Liv. Age, lxxi, 389.—" Deviation from a law may be the fulfilment of a more extensive law": Mr. Babbage's Ninth Bridgewater Treatise.—Majesty of the law: "'My name's Law,' said Mr. Grummer. 'What?' said Mr. Tupman. 'Law,' replied Mr. Grummer, 'law, civil power and executative; them's my titles; here's my authority. Blank Tupman, blank Pickwick—against the peace of our sufferin Lord the King—stattit in that case made and purwided—and all regular. I apprehend you, Pickwick! Tupman—the aforesaid.'" Pickwick, chap. 24.—Its torture and delay: " It's being ground to bits in a slow mill; it's being roasted at a slow fire; it's being stung to death by single bees; it's being drowned by drops; it's going mad by grains." Bleak House, chap. 5.—A muddle: Hard Times, Book I., chap. 11.—Subjection to, natural to all men: Jackson's Wks., v, 220.—Consists of two parts: Ib., xii, 268.—Of nations, observed by Moses in his embassage to Pharaoh: Ib., ix, 393.—In general: Ib,, xii, 257, *et seq.*—" The," an ancient division of the Old Testament. Horne's Intro. ii, 68.—The Mosaic, arranged under heads: Ib., iv, 27, *et seq.*—Of God, in general: Calvin's Insts. i, 85, *et seq.*—Three systems of: Milman's Latin Christianity, i, 354. Supremacy of: Ib., iv, 360.—Plato's books concerning, examined: Aristotle's Wks., ii, 99, *et seq.*—Relative to different governments: Ib,, 422, *et seq.*—The study of: Burke's Wks., ii, 389.—Laws can reach but a little way: Ib., ii, 260.—The severity of laws tempered by juries: Ib., ii, 297.—Bad laws the worst sort of tyranny: Ib., iii, 390.—Ought to be in unison with manners: Ib., x, 27.—Languages in which they have been written: Ib., x, 557, *et seq.*—Of the neighborhood, what it is: Ib., viii, 185.—Of the stage: Dryden's Wks., xv, 336.—Abuses of Westm. Rev., iv, 60; ib., vi, 39.—Administration of English: Eclec. Rev., 4th s. xiii, 340.—And its punishments: Blackw. Mag., lx, 721.—Of the land: Ib., lxiv, 1.—Cannot enact permission of sin: Milton's Wks., ii, 60.—Superior to governors: Ib., vi, 80.—Canon, ignorance and iniquity of: Ib., ii, 25.—Of England, necessity of revision: Hall's Wks., iii, 168.—Of Moses, reasons for its institution: Ib., v, 167, *et seq.*—If not well administered, like a bell without a clapper: Ward's Sermons, 129.—Its delay: Goldsmith's Wks., ii, 387.—Of Brobdignag described: Swift's Wks., vi, 154.—What it is in a free country: Ib., v, 461.—Its force eluded by knaves: Ib., iii, 200.—Without consent, not binding; Ib., ix, 8.—The Salique; Ib., iv, 222.—The execution of, not to be left to those whose interest it is to break it: Ib., xvi, 52. —S.—Must be written in a language the people can understand: Montaigne's Wks., 71.—Defect of sumptuary: Ib., 151.—Of succession: Ib., 208.—Unchangeableness of natural: Ib., 297.—Multiplicity of: Ib., 519.—Misery attending suits at: Spec. No. 456.—Of nature: Hobbes' Wks., iii, 116, *et seq.*—" If I am asked a question of common law, I should be ashamed if I could not immediately answer it; but if I am asked a question of statute law, I should be ashamed to answer it without referring to the statute book." Sir Ed. Coke, Campbell's Lives, i, 324.—The unwritten: Philo Judæus, ii, 396.

637. LAWYERS.—Great what they are: Giles Illus. of Genius, 16.—Described: Cobbett's Wks., i, 159. —Their errors in meeting evil by coercion: Ib., vi, 93.—French: Milman's Latin Christianity, v, 175, 226.—Cruel doctrine of: Dryden's Wks., xv, 297.—Their relation to clients, witnesses, and the public: Liv. Age, xxiv, 179, 230, 306: Ib., xxv, 289.—Eminent · Ed. Rev., lxxxiv, 195.—Drunken lawyers and their clerks: Year Bk., iv, 1124.—None in Russia: Milton's Wks., vi, 477.—Thrive while ministers starve: Adams' Wks., i, 330.—Those who take fees on both sides are thieves: Ib., ii, 243.—Corrupt and conscienceless: Ib., ii, 482.—Avoiding the merits of a cause, and dwelling upon its circumstances: Swift's Wks., vi, 294.—Divided into peaceable and litigious: Spec. No. 21.—Censured for low expressions: Ib., No. 551.—How they find what is right or wrong in men's actions: Hobbes' Wks., iii, 30.—Covetousness of: Ib., iv, 45.—Their right to ordination: Bingham's Wks., i, 493.—Clergymen not to be lawyers: Ib., ii, 194.—Exactions of: Ib., vi, 292, *et seq.*

638. LAZINESS.—Associated with timidity: Johnson's Wks., iii, 402.

639. LEARNING.—Its revival during the reformation: Jackson's Wks., i, 296.—What it is: Cobbett's Wks., ii, 289.—Independent of the church: Milman's Latin Christianity, vi, 623.—Attention to learning necessary to

Christianity: Burke's Wks., x, 271.—Contributed in the early ages to the influence of the clergy: Ib., 457, *et seq.* —In England, on accession of James I: Dryden's Wks., i, 5.—In United States: N. A. Rev., ix, 240.—The sort recommended to ministers: Milton's Wks., iii, 383.—Advantages of: Johnson's Wks., xi, 461.—History of a man of: Ib., v, 531.—No eminence in learning without labor: Ib., ii, 139.—The proper business of youth: Ib., iii, 238.—Importance of a settled plan in learning: Ib., v. 266.—Not confined to time or place: Ib., v, 376.—Its usefulness to a minister: Hall's Wks., iv, 410. *et seq.*—Use of profane learning: Adams' Wks., i, 234.—Cause of its decline: Goldsmith's Wks., i, 389, 401.—Its effects on a brain not fit to receive it: Swift's Wks., xvii, 317.—Men with much learning, poor speakers: Ib., v, 235.—Promotes humility: Sir T. Browne's Wks., ii, 104.—A hindrance to a knowledge of the truth: Hobbes' Wks., vii, 222.—"Wear your learning like your watch, in a private pocket, and do not pull it out and strike it, merely to show that you have one. If you are asked what o'clock it is, tell it, but do not proclaim it hourly and unasked, like the watchman." Ld. Chesterfield's Let's. Feb. 22, 1748.

640. LECTURING.—Excellent hints on: Farraday's Life, 64, 65.—Popular: Eclec. Mag. xiv, 356; ib., 98; Christian Rev., xv, 237.—Introduction of, into England: Year Bk., iv, 251.—In general: Goldsmith's Wks. i, 457.

641. LEGACIES.—To the Roman Church: Milman's Latin Christianity, i, 71.—Hunting for: Johnson's Wks., iv, 327; Goldsmith's Wks., ii, 395: Rambler, No. 197, 198.—Noy's to reclaim his son: Tatler, No. 9.—Of men of wit: Spec. No. 151.

642. LEGENDS.—Romish, paralleled by heathen fictions: Jackson's Wks., iv, 351.—Growth of: Milman's Latin Christianity, i, 466.—Not mere frauds: Ib., 475.—Of Saints: Ib., vi, 421.—Popular: Ib., 489; Westm. Rev., xxxvi, 133; Bolingbroke's Wks., iii, 477.—"The popular faith in legendary history may be traced to a cause deep seated in human nature. . . It is an universal sentiment of civilized humanity; it is witnessed in an Old Mortality, laboriously renewing the time-worn tombstones of the Covenanters, or in the great Athenian victory, he put at least a moment's fire into the hearts of his degenerate countrymen, as he adjured them by the dead at Marathon." Reed's Lects. Eng. His., 67.

643. LEGISLATION.—Plans of, how to be examined: Aristotle's Wks., ii, 120.—Important problem in it: Burke's Wks., vii, 416.—Latest continental theory of: Westm. Rev., lvii, 143.—Recent progress in: Ed. Rev., ix, 354.

644. LEGISLATORS.—Bound by the great principles of reason and equity: Burke's Wks., iii, 144.—Character of, wise: Ib., v, 305.—Their duty: Ib., vii, 416; ix, 348.—Ancient mode of procedure by; Ib., v, 230.—Primitive: Bolingbroke's Wks., iii, 223, 250.

645. LEGISLATURE. — Arguments against a simple one: Aristotle's Wks., ii, 374.—True end of, what: Burke's Wks., iii, 180; ib., v, 306.—Rights of: Ib., vi, 165.

646. LEISURE.—Too much leads to expense: Liv. Age, xvii, 182.—Uses and abuse of: Hunt's Mag., i, 399.—How to employ it innocently: Tatler, No. 112.—The mother of philosophy: Hobbes' Wks., iii, 666.

647. LENT.—Obligations to observe: Jackson's Wks., x, 510.—Crocking: Year Bk., iv, 15, 99.—Its first establishment in Britain: Milton's Wks., iii, 155.—Why hated: Swift's Wks., xv, 276.—Observed in 1661: Sir T. Browne's Wks., i, 8.—Uses of: Idler, No. 103.—But thirty-six days in time of Gregory the Great: Bingham's Wks., vii, 181.—Laws regarding: Ib., vii, 176, *et seq.*

648. LEPROSY.—A ritual was compiled to give solemnity to the removal of the victims from all intercourse with their fellow-christians: Liv. Age, xiv, 250.—Christ treated its victims with peculiar tenderness: Ib., 350.—Armenian, described: Ib., 376.—As prevailing in New Brunswick, described: Liv. Age, iii, 246.—In Jerusalem: Ib., xxxv, 479.—A supernatural disease: Hall's Wks., v, 171, *et seq.*—Compared with sin in seven particulars: Adams' Wks., i, 442.—Cure of: Montaigne's Wks., 377.—Its treatment under the law of Moses: Hobbes' Wks., iii, 483, 502; ib., ii, 288.—Directions concerning: Philo Judæus, i, 245, 367.

649. LETTERS. — Antiquity of the Hebrew: Horne's Intro. ii, 7.—Form of the Greek in manuscript: Ib., ii, 91.—Revival of: Milman's Latin Christianity, vi 621.—Their uses: Aristotle's Wks., 298.—Old: Year Bk., iv, 205.—In reading, only one seen at a time Hobbes' Wks., i, 395.—Inventor unknown: Ib., iii, 18 —Of marque and reprisal: Bolingbroke's Wks., i, 475.—Encyclical: Liv. Age, lxxxiv, 481.

650. LETTER WRITERS.—English: Nat. Mag. vi, 537; Dem. Rev., xvi, 433.—Directions for: Tatler, No. 30.—Should write in the place which they describe: Ib., No. 93.—Show their temper: Spec. No. 283.—And autobiographers: Liv. Age, xcix, 139.—Ib., cvi, 451.

651. LEVITY.—The last crime the world pardons in a clergyman: Swift's Wks., v, 113.—Her post: Tatler, No. 120.—The effects of it in women: Spec. No. 234.—In women of quality: Ib., No. 253.—Fatal effects of fashionable: Adventurer, Nos. 123, 124, 125.—Obstinacy to be preferred to: Burke to the Duke of Richmond, Nov. 17, 1772.

652. LEXICOGRAPHY.—Of the New Testament: Meth. Quar. Rev., 1851, 156.

653. LIAR.—Characterized: Johnson's Wks., xi, 397.—Ought to be punished at the whipping-post or pillory: Ib., 403.—Prating: Spec. No. 167.—An officious one, when excusable: Ib., No. 234.

654. LIBERALITY. — Spurious, mistaken for christian beneficence: Jackson's Wks., iii, 246.

655. LIBERTY.—True when in danger: Sydney Smith's Life, 34.—Defined, as "the natural ability of doing what one pleases, unless hindered by violence or law." Meth. Quar. Rev., 1855, 441.—General ideas of, by whom opposed: Napoleon's Life of Cæsar, ii, 46.—Improperly defined by the heathen: Jackson's Wks., ix, 98.—And large government revenue incompatible: Cobbett's Wks., ii, 283.—Christian: Calvin's Insts.. ii, 429, *et seq.*—And commerce, sources of power: Burke's Wks., iii, 7.—Mistakes about: Ib., iii, 184, *et seq.*—Cannot long exist where the people are corrupt: Ib., 201.—Necessity of regulating it: Ib., v, 37, 433.—How men are qualified for it: Ib., vi, 64.—Burke's ideas concerning: Ib., vi, 118, ix, 424.—Difficulty of uniting public and private: Ib., vi, 263.—And authority: Br. Quar. Rev., 2d s. iii, 137.—Civil and Religious: Ed. Rev., xix, 149; ib., xxvi, 51; ib., xxvii, 163; ib., xlix, 218; ib., lii, 363.—*Versus* Literature: Knick., ix, 1.—Fit only for virtuous men: Milton's Wks., i, 99.—True, what it is: Ib., ii, 395.—

How retained: Ib., iii, 446.—Christian, not to be meddled with by the civil magistrate: Ib., iii, 305, 318, 325. —English: Goldsmith's Wks., ii, 17.—The daughter of Oppression, and parent of Faction: Swift's Wks., iii, 149.—Steele's panegyric upon: Ib., iii, 294.—In what it consists: Montaigne's Wks., 510.

656. LIBRARIES.—Public: Milton's Wks., iii, 384.—How ancient: Sir T. Browne's Wks., iv, 240.—Female: Spec. Nos. 92, 140.—Alexandrian: Observer, No. 119.—Commended: Burton's Ana. of Mel., i, 425.—Ancient and Modern: Liv. Age, cxxi, 259.

657. LIBRARY.—Congressional: Harper's Mag. xlvi, 41.—An unsocial one:—"The books, precisely matched as to size, and drawn up in line, like soldiers, looked in their cold, hard, slippery uniforms, as if they had but one idea among them, and that was a freezer. The book-case, glazed and locked, repudiated all familiar ties." Dombey & Son, chap. 5.—Vatican: Milman's Latin Christianity, vi, 350, 353.—And catalogues: Quar. Rev., lxxii, 1.—British and Continental: Eclec. Rev., 4th s. xxviii, 1.—Of Boston: Bib. Sac. vii, 173.—Of celebrated men: Fras. Mag. iii, 408.—Public: Westm. Rev., viii, 105; N. B. Rev., xv, 82; Brit. Quar. Rev., vi, 72; Eclec. Mag. xii, 289.—"I have a plan for a library that, instead of heading its compartments: 'Philosophy, Natural Science, Poetry,' etc., one shall head them according to the diseases for which they are severely good, bodily and mental,—up from a dire calamity, or the pangs of the gout, down to a fit of the spleen, or a slight catarrh; for which last, your light reading comes in with a whey posset, and barley water." Caxtons, chap. xliv.

658. LIE.—"Will travel round the State while truth is putting on her boots." Fisher Ames, Golden Age Am. Orat., 142.—"Alie, by dint of repetition, acquires the semblance of a truth, especially when it flatters our self-love, our vanity and pride." Liv. Age, xii, 311.—"The rule of Menander was, 'a lie is better than a hurtful truth;' and Maximus Tyrius, 'that there is nothing decorous in truth but when it is profitable;' and both Plato and the Stoics frame a jesuitical distinction between lying *with the lips* and *in the mind*." Watson's Insts. i, 59.—Falsehood, the character of all pagan nations: Ib., 59.—White: Liv. Age, xxxii, 567.—"A man may fear to tell a dishonest lie, because he is honest—a boasting lie because he is modest—a malicious lie because he is 'good-natured;' but he who scruples not to tell a lie which is perfectly innocent, provided there is no harm in simple falsehood, may be honest, modest, good-natured, and whatever else you please, but 'he is a liar, and the truth is not in him.'" Ib., 568.—The meaning of in sacred dialect: Jackson's Wks., viii, 307.—S.—Great national: Cobbett's Wks., vi, 345. —Once uttered, sullenly supported: Johnson's Wks., vii, 190.—"Everybody can detect an error, but not a lie." (Goethe.)

659. LIFE.—Threefold; vegetative, animal and intellectual: Christ in History, 124.—A mystery unexplained by science: Ib., 125.—Philosophy of: Liv. Age, xlv, 4.—Four rules for lengthening: Ib., 8.—Total quantity of, on the globe always the same: Ib., 8.—The perennial standing miracle of the universe, forever wonderful, forever fresh, the enigma which the Sphinx of time is forever proposing without hope of a solution—the mysterious Nile, which flows on its long, solitary way beneath the gay sunshine and the solemn stars, cheering and enlivening the desert of this world, its sources lying far above us at an invisible remoteness, and its outlet carrying us into the shadowy regions of the silent unknown." Ib., lxxvii, 486.—Compared by Fuller to a river: Ib., xi, 536.—Fine illustration of its uncertainty: Ib., xiii, 15.—Theological relation of an inquiry into the nature and causes of: O. W. Holmes. Currents and Undercur. 331. —"The Bible contains the typical order of life. First is the Genesis, or the beginning, then the History, Prophecies, Songs, Proverbs, Evangels, Epistles, Acts, and finally the Book of Revelations, which, if individually written out would unfold mysteries as great and incomprehensible as those of Patmos." Anon.—Fashionable: Liv. Age, xxxiv, 572.—Its average duration: Liv. Age, xxxvi, 268.—Of Quakers, one third more than the average: Ib., 268.—Long, rules for securing: Liv. Age, xlvi, 3.—Its worries and how to meet them: Liv. Age, lxvi, 387.—What its definition must include: Ib., lx, 657.—Vegetable, essentials of: Ib., 662.—Parasitic, its curiosities: Ib., 633.—Its rate of production: Ib., 664.—Spontaneous: Ib., 671.—Evidences of design in: Ib., 664.—"The prose of life is quite as indispensable as its poetry, and twenty times greater in quantity. The apple tree is in flower a week, but in bearing, some twenty weeks." Life of Parker, i, 347.—A wasted: Hard Times, Book I, chap. 12.—The melancholy side of: Nicholas Nickleby, chap. 6.—Tigg's idea of: "Life's a riddle: a most infernally hard riddle to guess, Mr. Pecksniff. My own opinion is, that like that celebrated conundrum 'Why's a man in jail like a man out of jail?' there's no answer to it. Upon my soul and body, it's the queerest sort of thing altogether—but there's no use talking about it. Ha! ha!" Martin Chuzzlewit, chap. 4.—Three degrees of: Jackson's Wks., x, 374.—Uncertainty of its tenure: Ib., x, 396.—And Chemistry: N. Brit. Rev., xviii, 70.—And immortality: Westm. Rev., lvi, 168.—Its successive development: Quar. Rev., lxxxix, 213.—Theories of: Quar. Rev., xxii, 1; Ed. Rev., xxiii, 384.—In general: Goldsmith's Wks., i, 458.—Endeared by age: Ib., ii, 297.—Some cautions on: Ib., ii, 334.—Instances of long: Sir T. Browne's Wks., i, 271, 290, 291, 298.—Long, not to be desired: Ib., ii, 60.—Domestic: Spec. No. 455.—Three kinds of: Philo Judæus, ii, 102.—Human: Ib., No. 219.—A commerce: Ib., No. 202.—How to enjoy: Ib., No. 222.—How to be considered: Ib., No. 574.—Tree of: Philo Judæus, i, 66; Ib., iv, 313.—Three important articles in it: Ib., No. 317.—Cheerfulness makes it valuable: Ib., No. 143. —Illustrated by the story of a dervise: Ib., No. 289.—John Foster's illustration of its uncertainty: "Suppose a man, confined in some fortress, under the doom to stay there till death; and suppose there is there for his use, a dark reservoir of water, to which it is certain none can ever be added. He knows, suppose, that the quantity is not very great; he cannot penetrate to ascertain how much, but it may be very little. He has drawn from it, by means of a fountain, a good while already, and draws from it every day. But how would he feel each time of drawing, and each time of thinking of it? Not as if he had a perennial spring to go to. Not 'I have a reservoir, I may be at ease.' No! but, 'I had water yesterday—I have water to-day; but having had it, and my having it to-day, is the very cause that I shall not have it on some day that is approaching." Liv. Age, xiii, 15. —Theodore's vision on the progress of: Johnson's Wks., xi, 333.—Posidippus's account of: Ib., xi, 499.—Its tediousness to some: Ib., ii, 29.—Shortness and uncertainty of: Ib., ii, 114.—Composed of small incidents: Ib., ii, 430.—Under the similitude of the ocean: Ib., iii, 195, *et seq.*—Compared to a lottery: Ib., iv, 244.—Compared to a day and a year: Ib., v, 172.—Plans of, seldom

put in practice: Ib., v, 402.—Choice of: Ib., v, 468.—Country: Ib., ii, 325.—Fashionable: Ib., iii, 286.—Compared to a river: Hall's Wks., vi, 78.—Its abundance in the Arctic Circle: Hall, 271.—As an art: Liv. Age, cviii, 430.—Origin of: Liv. Age, cvii, 195.—In other worlds: Ib., cxxvi, 45.

660. LIGHT.—Our chief servant in the getting of knowledge: Liv. Age, lxx, 691.—The various theories of: Liv. Age, lxxii, 46.—Inward: Year Bk. iv, 983.—Poetical propagation of: Johnson's Wks., vi, 33.—"The course of a single ray of light is the eternal illustration of the Divine mode of action. It is always in straight lines." Holmes' Currents and Undercur. 355.—The gamut of: Liv. Age, cviii, 617.—Its dwelling-place: Liv. Age, cv, 323.

661. LITERATURE.—General, stimulated by the Word of God: Trail's Literary Characteristics of the Bible, 303, *et seq.*—State of in the fifteenth century: Prescott's Ferd. and Isab. 185.—Books not literature, but inversely, much that really *is* literature never reaches a station in books: Liv. Age, xviii, 501.—Of knowledge, builds only: Ib., 503.—Influence of the Gospel on: Horne's Intro. i, 413, *et seq.*—Christian: Milman's Latin Christianity, vi, 434.—Alliances of: Knick. xv, 173.—State of: Liv. Age, iii, 713.—And the Jesuits: Fras. Mag., x, 310.—And the labor question: N. Brit. Rev., xiv, 207.—Aspect of contemporary: Fras. Mag., xxxv, 379.—Commerce of: Westm. Rev., lvii, 512.—English and French: Ed. Rev., xxxv, 158.—Light: Brit. & For. Rev., iv, 367.—National: Fras. Mag., xxii, 213; ib., 709.—Of Europe: Ed. Rev., lxxii, 102.—Of politics: Meth. Quar. Rev., ix, 42.—The manufacturers of: Johnson's Wks., iv, 32.—Causes of its rise and decline: Goldsmith's Wks., ii, 254.—Almost every subject of, exhausted: Ib., ii, 384.—Its true value: Montaigne's Wks., 87.—Proper effects of it: Tatler, No. 197.—Old English: Liv. Age, xcvi, 323.—Force in: Ib., 637.—American: Ib., cviii, 67.—How Mr. Britain's life was devoted to:—"I was hid for the best part of two years behind a book-stall, ready to fly out if anybody pocketed a volume; and after that, I was light porter to a stay and mantua-maker, in which capacity I was employed to carry about, in oil-skin baskets, nothing but deceptions—which soured my spirits and disturbed my confidence in human nature; and after that I had a world of discussions in this house, which soured my spirits fresh; and my opinion after all is, that, as a safe and comfortable sweetener of the same, and as a pleasant guide through life, there's nothing like a nutmeg-grater." Dickens' Battle of Life, chap. 2.—Of the middle ages: Westm. Rev., li, 334: Ed. Rev., xxiiii, 229.—Of United States: Liv. Age, xviii, 361.—Serial: N. Brit. Rev., vii, 59.—Taxes on: Westm. Rev., xii, 416.—Vanity and glory of: Liv. Age. xxi, 392.

662. LITURGIES.—In the early church were not written, but celebrated for a series of ages *memoriter* by the priests: Liv. Age, xxxiv, 532.—Arguments in favor of: Wilberforce's Correspondence, 40.—"The uniform practice of Christ and his Apostles was such as to indicate their approval of ritual prayers." Liv. Age, xxxiv, 530.—John Knox on: Ib., 529.—None can be traced back to the Apostolic age: Ib., 533.—"If one man can best follow the well-known liturgy, whose every word is familiar to him from childhood, another feels his soul lifted up by the spontaneous utterance of supplication and thankfulness of some living man praying along with him; and to him the formal liturgy falls as dead and cold as music performed by machinery." Broken Lights, 50.—Cannot fully meet the wants of the church: His. of the Dutch church, 147.—Alteration in that of the Established church: Burke's Wks., x, 14.—Scottish: Fras. Mag. xxiii, 33.—Reflections on the use of: Milton's Wks., i, 197, *et seq.*—Arguments against: Ib., i, 311, *et seq.*—Not to be imposed: Ib., i, 459.—The sublime, in the English: Swift's Wks., v, 77.—Their antiquity and use: Bingham's Wks., iv, 183, *et seq*; ib., i, 111; ib., iv, 183; ib., 262; ib., ix, 103; ib., 109; ib., 119; ib., 221.

663. LOGIC.—Of the orator: Bautain on Extempore Speaking, 299, *et seq.*—"Requires all the conditions to establish the affirmative, but only any one to prove the negative." Liv. Age, xliv, 79.—None in the interplanetary spaces: Ib.—Hamilton's: Ed. Rev., xv, 151.—Mills': Meth Quar. Rev., vi, 333; Westm. Rev., xxxix, 412.—Whately's: Westm. Rev., ix, 137.—Its value: Montaigne's Wks., 455.—In general: Hobbes' Wks., i, 25, *et seq.*

664. LONGEVITY.—Curiosities of: Scribner's Mag. xi, 32.—"The man destined to a long life must be of middle size, neither fat nor lean, must be rather strongly built. Tall men and fat men must take much exercise. Thin spare little men must be quiet, not irritable or fidgety. The brain should be capacious but not voluminous. The neck of moderate length; shoulders rounded, breast open and arched, abdomen not prominent, calves round, feet thick but of mean length. The senses must be clear, the pulse regular and slow, the lower extremities hairy, the iris of grey-greenish hue, the hand large, smooth but without deep marks. Those who aspire to longevity must live in the open air, bathe in the open light. Condiments are not more harmful than food. They must fast occasionally, change their food, and break the laws of temperance once a month. The two great secrets for securing a long life are, chew well, walk well. Marry, keep calm. The better the sleep the greater the chance of a long life. Buffon thought that most men died of grief. Lay aside what Plato calls 'fevers of the soul.' Be happy, hopeful. Ennui is destructive to life. Be sure and combat the fear of death."—Of the early inhabitants of the world; Home's Intro. i, 147.—In general: Ed. Rev., ix, 195; Year Bk., iv, 209, 723, 836, 845, 1485.—How attained: Year Bk., iv, 186.—Of the deer: Sir T. Browne's Wks., ii, 424, *et seq.*—In general: Liv. Age, cv, 223.

665. LOTTERY.—Anecdote of French: Liv. Age, xxix, 661.—In what sense a fraud on the public: Life of Parker, ii, 326.—The life of multitudes compared to: Johnson's Wks., iv, 244.—The passion for patronizing: Ib., iv, 238, 239.—Hope founded on a, fallacious: Ib., iv, 239.—Injure trade, and the source of perpetual delusion: Ib., iv, 240, *et seq.*—In 1711: Swift's Wks., xv, 122.—Reproved: Spec., No. 155.—Reflections on: Ib., Nos. 191, 199; Tatler, Nos. 124, 174.—Tickets, chosen by caprice: Ib., 191.

666. LOST-THE.—Our thoughts in eternity are to turn from their sufferings: Liv. Age, lxvi, 399.—Johnson leaned to the belief of their final restoration: Liv. Age, xlv, 222.

667. LOVE.—Christian: Blair's Sers. 28.—A father's, exhibited in heroic self-devotion: Liv. Age, xxx, 431.—Want of: "In former times (said the Emperor of Japan) it was well-known to us that you both (Portuguese and Dutch) served Christ, but on account of the bitter enmity you bore each other, we imagined there were two Christs": Liv. Age, xxx, 128.—"Love is a fault, be it so.

Fantine was innocence floating upon the surface of that fault:" Victor Hugo, Fantine, 59.—"The foolishness of man, the wisdom of God." Ib., Jean Valjean, 102.—Against law: Dub. Uni. Mag., vii, 264.—In the choir: Knick., xxxii, 121.—Its transports: Spec. No. 199.—Effectual cure of: Ib., 376.—Platonic, a caution against: Ib., No. 400.—Unrequited: The state of my feelings (said Mr. Toots) toward Miss Dombey, is of that unspeakable description, that my heart is a desert island, and she lives in it alone. I'm getting more used up every day, and I'm proud to be so. If you could see my legs when I take my boots off you'd form some idea of what unrequited affection is. I have been prescribed bark, but I don't take it, for I don't wish to have any tone whatever given to my constitution." Dombey and Son, chap. 48.—First, a picture of: David Copperfield, chap. 33.—Elements of its growth: "Mystery and disappointment are not absolutely indispensable to the growth of love, but they are, very often, its powerful auxiliaries." Nicholas Nickleby, chap. 40.—How reconcilable with inexorable justice: Jackson's Wks., v, 183.—Its origin and nature: Burke's Wks., i, 151; ib., vi, 37.—The physical cause of: Ib., 285.—Of parents to children: Ib., xv, 346.—Of country: Ib., v, 100, 352.—Produces knowledge: Milton's Wks., i, 272.—The son of Penury begot of Plenty: Ib., ii, 30.—Metaphysically described: Johnson's Wks., vi, 26, *et seq.*—Man inspired to glory by: Ib., i, 321.—The universal agent of the stage, except in Shakespeare: Ib., x, 137.—Success in, obtained by indirect approaches: Ib., ii, 3.—Evils of described: Hall's Wks., iii, 464, *et seq.*—Of life, the strongest principle of our nature: Ib., vi, 269.

668. LOVE-FEASTS.—Origin and history of: Meth. Mag. 1809, 213.—Negro experience at: Lyell's Second Visit to the U. S., 616.—At the communion: Bingham's Wks., v, 282, *et seq.*—Why abolished: Ib., ii, 538; ib., v, 294, *et seq.*

669. LOYALTY.— What constitutes: Cobbett's Wks., i, 475.

670. LUNATIC ASYLUM.—A description of an American: Dickens' American Notes, chap. 6; Westm. Rev., xliii, 162; ib., xlvii, 119; ib., xlix, 70; Ed. Rev., xxviii, 432; Liv. Age, xiii, 586.

671. LUNATICS.—French: Liv. Age, cv, 699.

672. LUNACY.—Law of: Fras. Mag., xl, 363.—Relieved by musical exercise: Eclec. Rev., 4th s. xxi, 206.—In United States: Hunt's Mag., viii, 290; ib., 460.—Treatment of: Quar. Rev., lxxiv, 224; Westm. Rev., xxxvii, 165.

673. LUST.—Parisiensis' story of one cured of it by sight of a death's head: Jackson's Wks., x, 450.—Like charity, begins at home: Adams' Wks., i, 52.—The devil's shadow: Ib., ii, 54.—Of the flesh, of the eye, and the pride of life, the world's trinity: Ib., 219.—A damnable error to call it love: Ib., 411.—In whom, virtuous love: Tatler, No. 120.—Natural defined: Hobbes' Wks., iii, 44; ib., iv, 47, *et seq.*

674. LUXURY.—"Economy is the knowledge of our means, and the best mode of employing them; avarice is mere hoarding, not for the purpose of reproducing, but from an instinctive or mechanical impulse to hoard; and luxury is the consumption or use of dear or costly articles." Meth. Quar. Rev., 1848, 391.—Hatred of, implies a hatred of the arts: Victor Hugo, Fantine, 33. "The crave for comfort has an aspect pessimists never acknowledge, it is one form of victory over the body. The highest thinkers of all ages have acknowledged that this victory must be gained, and as the Stoics held the road to it was contempt for the body, and the monks subjugation of the body, so the moderns hold unconsciously that the swiftest path is the silencing of the body. The modern thinker seats himself in an easy chair, not in order to enjoy the easy chair, but in order that the nobler part of him may be free from the consciousness of the inferior—may not be worried by its claims, disturbed by its remonstrances, fretted by its complaints. It is not luxury he is seeking, but mental freedom, the freedom the Stoic sought when he chatted in the rain as if the sun had shone, and held it beneath him to pay attention to the chill. The modern man is not less desirous of the liberty of scorn for the clouds, but to get it, instead of stripping, he invents a waterproof: he silences the body by content, instead of by control, reigns as a Cæsar instead of an ancient absolutist. We like neither *régime*, but it is not weakness of character, but misdirected power of character, which produces the second—a misdirected power which more wisely used may make the mind and the soul more genuinely free, and therefore more genuinely strong than they have been. The highest song of suffering ever sung was penned by a king, and fortitude, endurance, strength in all forms, are *the* qualities which, from the days of the Roman patrician, the aristocrats have not lacked. It is not in the luxurious, but in those who are hankering for luxury, that feebleness is found." Liv. Age, xcv, 1561-2.—Commerce gives rise to: Cobbett's Wks., ii, 380.—Of clergy: Milman's Latin Christianity, iii, 382.—Good consequences of: Burke's Wks., ii, 203.—A tax on: Ib., viii, 362.—Its pernicious effects: Johnson's Wks., ii, 217.—Leads to resentment: Ib., ii, 259.—Its fatal effects in the history of Hacho, King of Lapland: Ib., v, 382.—In general: Goldsmith's Wks., i, 76, 80; ib., ii, 38, 94; ib., iv, 64, 68.—And pride of middling classes: Ib., i, 126.—Taxes upon, most beneficial to a state: Swift's Wks., ix, 397.—Attended often by avarice: Spec., No. 55.—Of modern meals: Ib., No. 195.—Imagination of pleasure past: Hobbes' Wks., iii, 44.—Its advantages: Hume's Wks., iii, 302.—Its effects: Ib., 310.—Its evils: Ib., 313.—Why a vice: Ib., iv, 251.—Its influence on national character: Bolingbroke's Wks., i, 474.—Its influence upon the Persians, Spartans, and Romans: Ib.—Its influence upon individuals: Ib.—Inimical to virtue: Philo Judæus, ii, 318.—Indulgence in: Ib., i, 498.—Censure of: Ib., ii, 353.

675. LYING.—Systematically taught by the heathen: Horne's Intro., i, 13.—Forbidden by the ninth commandment: Calvin's Insts., i, 478.—Extraordinary: Knick., vi, 486.—Hoayhnhnms, no word to express it by: Swift's Wks., vi, 274.—The celerity and duration of political: Ib., xvii, 290.—Proposals for a discourse on the art: Ib., xvii, 277.—In general: Montaigne's Wks., 39, *et seq.*

676. LYNCH LAW.—Brit. & For. Rev., xiv, 29; Am. Whig. Rev., i, 121; ib., xii, 494; ib., xiii, 213.

677. LYRICS.—Recent English: Chris. Ex., xlviii, 40.—English very fine: Guardian, No. 124.

M.

678. MACHINES.— Calculating, Mr. Babbage's wonderful one: Liv. Age, lxxxiv, 582.—Their true function: Conservation of Energy, (Balfour Stewart) 33.—Animate and inanimate: Ib., 157.

679. MACHINERY.—English, folly of attempting to keep it from foreigners: Cobbett's Wks., i, 246.—How it affects laboring people: Ib., v, 19; ib., vi, 581.—Taxation a cause of its invention: Ib., vi, 581.—Effects of: Ed. Rev., xxxv, 102.—And manufactures: Ib., liv, 313; Fras. Mag., ii, 419; Ib., viii, 167; Ed., Rev., lvi, 313.—Effects of, on the working classes: Westm. Rev., v, 101; ib., xiv, 191; N. A. Rev., xxxiv, 220.

680. MAGAZINES.—The business of their distribution, its excitement and importance: Liv. Age, xlvi, 323.—Old: South. Lit. Mess., xiv, 366.—Writing for: Dem. Rev., xvi, 455.

681. MAGIC.—As an occult science: Liv. Age, v, 567.—Remnants of belief in, still to be found: Jackson's Wks., iv, 163.—Narratives of: Blackw. Mag., lxix, 450.—In France, history of: Anal. Mag., xiii, 470.—Natural and artificial: Fras. Mag., vii, 73.—Brewster on natural: Month. Rev., cxxix, 23; Am. Month. Rev., iii, 334.—How distinguished from philosophy: Sir T. Browne's Wks., ii, 45.—Of Satanic origin: Ib., 254.—Various absurdities of: Ib., 255.—Natural and Theurgic: Bolingbroke's Wks., iii, 164, 240, 263, 517.

682. MAGISTRATES. — Duties of: Horne's Intro., i, 153, 154.—The divine appointment of, duties, how resumed, etc: Calvin's Insts. iii, *in fine*.—Their appointment, qualifications, relations, etc: Aristotle's Wks., ii, 361, 363, 489, *et seq*.—God's vicegerents: Milton's Wks., i, 14.—Not to use force in religious matters: Ib., iii, 310, *et seq*.—Treatise on the creation of: Philo Judæus, iii, 476.—Election of: Hobbes' Wks., iii, 528—Signification of the name: Ib., iv, 428.—Source of their authority: Hume's Wks., ii, 328.

683. MAGNANIMITY.—Extraordinary instance of, at the wreck of the Somers: Liv. Age, xii, 529.—Christian does not imply a total insensibility to pain: Calvin's Insts., ii, 280.—In politics the truest wisdom: Burke's Wks., iii, 126.—"Contempt of little helps and hindrances:" Hobbes' Wks., iii, 44; ib., 60.—Why honorable: Ib., iii, 79.—Glorious: Ib., iv, 52.

684. MAGNETISM.—Terrestrial: Liv. Age, cxv, 707.—In general: Westm. Rev., iii, 333.—Farraday's discoveries in: Eclec. Mag., xi, 353.—Researches in: Eclec. Mag., ix, 27; Westm. Rev., xlv, 281; Dem. Rev., xx, 210.—Terrestrial: Liv. Age, xv, 225; Dem. Rev., ix, 251.—L'Estrange's remarks on: Sir T. Browne's Wks., ii, 173.—Of the earth: Ib., 284.—Of the human body: Ib., 310.

685. MALIGNITY. — "Motiveless:" Coleridge's description of Iago's villainy.

686. MALINGERING.—Liv. Age, cxvii, 696.

687. MAMMON.—Fraser's Mag., xv, 362.—And Anti-Mammon: Princ. Rev., xi, 222.

688. MAN.—"A few gallons of water, a few pounds of carbon and of lime, some cubic feet of air, an ounce or two of phosphorus, a few drams of iron, a dash of common salt, a pinch of sulphur, a grain or more of each of several essentials ingredients, and we have man according to Berzelius and Liebig." O. W. Holmes, Cur. and Undercur., 341.—A mean one: "If an archangel were to offer to save his life for sixpence, he would try to find a sixpence with a hole in it." O. W. Holmes.—Social not Solitary: . . . "The state precedes the individual, man not being merely accidentally *gregarious*, but essentially *social*. The solitary man . . . is a monstrous conception, . . . in this sense, '*one man is no man*.'" Trench on Proverbs, 138.—The dignity of: Liv. Age, cix, 312.—And the Apes: Ib., cvi, 191.—The materials of which he is made widely scattered: Ib., 325.—Rapid rise of great: Ib., lxxii, 403.—His freedom not equal to that of angels, nor his servitude to sin equal to that of devils: Jackson's Wks., ix, 183.—The creation of, freedom of his will, immortality of his soul, etc: Calvin's Insts. i, 215, *et seq*.—A creature of habit and opinions: Burke's Wks., iii, 191; ib., xvi, 117.—A Featherless Biped; Blackw. Mag., lxiii, 631.—And the Bible: Dub. Uni. Mag., xx, 109.—In his moral relations: Brit. Quar. Rev., iii, 1.—Natural History of: Liv. Age, xxiv, 490; Meth. Quar. Rev., iv, 255; Westm. Rev., xiv, 17; ib., xx, 186; Fras. Mag., xxx, 537.—Nature and development of: Liv. Age, xxix, 323.—A good, a telescope: Johnson's Wks., vi, 28.—His desires more numerous than his attainments: Ib., iii, 210.—His importance in his own eyes: Ib., v. 45.—His desires increase with his acquisitions: Ib., 117.—A reading, ready and exact: Ib., xi, 461.—His dignity: Hall's Wks., i, 42.—Vanity: Ib., vi, 177, *et seq*.—Number of his follies and vices; Swift's Wks., ii, 66.—But a complete suit of clothes: Ib., 90.—Inconsistent with himself: Ib., v, 462.—When most positive the most credulous: Ib., xvii, 382.—When great, often unfortunate: Ib., x, 245.—A microcosm: Sir T. Browne's Wks., ii, 49.—The twelfth part of, made for woman: Ib., 105.—The only erect animal: Ib., P. E. iv, ch. I. iii, 1, *et seq*.—A variable animal: Montaigne's Wks., 28.—Test of his happiness: Ib., 51.—Where his true value lies: Ib., 147.—His worst condition: Ib., 182.—It is absurd to assume that the world was created for him alone: Ib., 231.—As compared to animals: Ib., 236.—Meaning of the name: Philo Judæus, i, 262.—Creation of: Ib., 18, *et seq*.—Ib., iv., 285; ib., i, 20; ib., iv, 248.—His fall: Ib., 1, 120.—How inferior to animals: Ib., ii, 450; ib., i, 351.—Opinion of Hippocrates: Ib., i, 31.—In general: Hobbes' Works, *in fine*; Bolingbroke's Wks., iv, 145, *et seq*; ib., ii, 176, *et seq*. Ib., iv, *in fine*.—"What a piece of work is man! How noble in reason! how infinite in faculties! in form, and moving, how express and admirable! in action, how like an angel! in apprehension, how like a God! the beauty of the world! the paragon of animals! Henry II, 2.—The, of the world: "Mr. Emerson, when selecting a series of 'representative men,' each being specimens of a class, names Napoleon Bonaparte as 'THE MAN OF THE WORLD.' And truly he was 'of the earth earthy.' So far as we can gather, no kind of religion ever gained the least hold upon his mind. His natural sagacity preserved him from that senseless atheism which had besotted myriads in revolutionary France; and when a knot of 'philosophers' had declaimed, in his hearing, against the very idea of a God, he could reply with the acuteness of a practical mind, by pointing to the starry heavens, and exclaiming, 'Tell me, then, who made all those?' But he was truly 'the man of the world,' and the men of the world usually reject atheism, and take refuge in deism." Liv. Age, lxxii, 403.

689. MANICHEISM.—What it is: Milman's Lat. Christianity, iv, 181.—Its vitality: Ib., 186.—In the West; Ib., 188.—Survives persecution: Ib., 241.—Condemned: Ib., i, 183.

690. MANNERS.—To morals what the form is to substance: Liv. Age, lxxvii, 326.—Something like: Ib., lxxii, 249.—Modern: Ib., cxiii, 241.—Correct the vices of the law: Burke's Wks., iii, 152.—Corrupted by civil wars: Ib.—Maintained for ages in Europe by the spirit of nobility and religion: Ib., v, 154.—Statesmen ought to know what appertains to them: Ib., vii, 417.—Of

more importance than laws: Ib., viii, 172.—Laws ought to harmonize with: Ib., x, 27.—And Etiquette, codes of: Quar. Rev., lix., 223.—And Fashions: Fras. Mag., v, 97, 226; xvii, 291; xix, 68; xx, 189; xxi, 425; xxiii, 53; xxv, 144; xviii, 127.—Sliding scale of: Ib., xxix, 580.—French and English: Year Bk., iv, 1084.—A kind of artificial good sense: Swift's Wks., v, 185; ib., x, 215.—In what it consists: Ib., v, 185; ib., x, 214; ib., xvi, 323.—By what means corrupted: Ib., v, 185; ib., x, 215.—Not a plant of court growth: Ib., x, 218.—Difference between, and good breeding: Ib., 219.—Ignorance of forms no proof of ill: Ib., 220.—The advantage of good: Montaigne's Wks., 46.—Enable men to live together in peace and unity: Hobbes' Wks., iii, 85; ib., 136; ib., 558; ib., 669.—What they are: Ib., ii, 48.

691. MANNER.—The orators should be carefully prepared: Golden Age of Am. Oratory, 315.—Of doing good. "We have no *right* to do any man a service in a spirit which (if he knew it) would make it a humiliation for him to receive it. We have no right to approach our brother with our aid, our alms, our counsels, while our feelings to him are such that we, in his place, would feel it pain to accept our benefits." Broken Lights, 240.

692. MANNERISM.—Is produced by missing the ideal—is, in fact, a subjective ideal; it rarely, therefore, is wanting in ingenuity." (Goethe) Liv. Age, cxxix, 119.

693. MANUSCRIPTS.—Sale of, and prices: Liv. Age, xlv, 177.—Illuminated, of the middle ages: Ib., xxi, 585.—The commission on historical: Ib., cxiv, 22.—Of the Bible, their agreement: Horne's Intro., i, 104, *et seq.*—Rules in copying: Ib., ii, 79, *et seq.*—Greek, in general: Ib., ii, 90, *et seq.*—Should be placed in public libraries: Johnson's Wks., v, 261.—Their loss lamented: Ib., 263.—History of some placed in the Bodleian Library: Sir T. Browne's Wks., iv, 463.

694. MARIOLATRY.—N. B. Rev., viii, 182.

695. MARRIAGE.—Christian: "Shall we oppose to this picture of marriage, a simple civil agreement, sadly contracted afar from that altar which alone can efficaciously guarantee the pledged faith? What do I say? without even God's name being pronounced? that is to say, marriage without a religious character, without a blessing or hope from on high, without any defined obligations before God, without any other sanction of conscience than the curbs of legal restraint, without any other exhortation addressed to the wedded pair than that they should observe the laws of the country and give citizens to the state, a marriage which is always menaced by divorce as a sadly possible corollary, and which paves the way for the family education and children which we are too often pained to behold." Liv. Age, cv, 10.—On choice in: Liv. Age, xxxvi, 31.—Unnatural: Ib., 32.—Ceremonies: Nat. Mag., i, 66.—A "leased," in England: Liv. Age, xxxvii, 83.—Its abuse: "They married me to a man who was not a man, but a fine organization capable of pleasure and cruelty." Mrs. Oliphant, Salem Chapel, chap. 37.—Forbidden days for: Liv. Age, li, 35.—In Germany: Ib., xxix, 78.—Banns of: Ib., xlix, 546.—Of those who have been separated, curious ceremony at: Ib., 601.—Made in heaven: Ib., 349.—Old style of announcing: Ib., 274.—Among the freedmen: Ib., lxxxiv, 568.—Real and nominal: Ib., xvii, 433.—Ceremonies at a Jewish: Ib., xxix, 156.—Tie, contempt of, the source of all popular corruption: Ib., xvi, 21.—Morganatic: Ib., lxxii, 677.—French and English theories of: Ib., lxxxvi, 606.—At the Fleet: xcii, 760.—Among savages: Ib., lxxxv, 90.—With a wife's sister: Liv. Age, lxv, 45.—Its relation to consanguinity: Ib., lxxviii, 435.—The market for: Ib., cxviii, 116.—French: Ib., 259.—A Moorish: Ib., cx, 305.—Mesalliances in: Ib., xcix, 299. "The ancient Romans had three forms of marriage—*confanactio*, the *coemtio*, and *usus*. The first was a civil as well as religious contract, effected in the presence of a priest and of ten witnesses, and the offspring of such union were *patrimi et matrimi*. Less dignified and important in the eyes of the law was the *coemtio*. It was a merely civil engagement, completely binding, yet conferring not the honor of the patrimi and matrimi on the children. Still less honorable was the third form of matrimonial union, the *usus*. To constitute it binding in law, no forms or ceremonies whatever were required, but merely twelve months' uninterrupted cohabitation." Liv. Age, lxxii, 667.—In one year, compared with divorces: Cobbett's Wks., i, 257.—Projects for preventing, among the poor: Ib., iv, 473; ib., v, 9, 85, 223, 395; ib., vi, 65, 90, 100.—The true and only way of checking: Ib., vi, 65.—Imprudent: Ib., 401.—On speculation of parish allowance ridiculed: Ib., vi, 453.—Is of divine institution, necessary, ought not to be forbidden, etc: Calvin's Insts., i, 472, *et seq.*—Not a sacrament: Ib., iii, 513.—Law of, Justinian's: Milman's Lat. Christianity, i, 363.—Roman law of: Ib., 364, *et seq.*—And divorce: Am. Quar. Rev., ii, 70.—Law of: Eclec. Rev., 4th s. ix, 121; ib., xxvi, 521.—Of Dissenters: Ed. Rev., xxxv, 62.—Of a deceased wife's sister: Westm. Rev., lv, 134; Fras. Mag., xli, 112; Eclec. Rev., 4th s. xxx, 735.—Scottish: N. Brit. Rev., viii, 249; Blackw. Mag., xxii, 59; ib., lxi, 646; lxvi, 263.—Scottish, of English parties: Ed. Rev., xlvii, 100.—Forced continuance of its vows: Milton's Wks., ii, 32.—Ib., ii, 71.—Miseries in, to be laid to unjust laws: Ib., ii, 105, *et seq.*—Christ made no new laws relating to: Ib., ii, 320.—A household contract: Ib., iii, 364.—Dissolution of, between Earl and Countess of Macclesfield, a bad precedent: Johnson's Wks., vii, 287.—In general: Ib., ii, 226, *et seq.*—Folly of publishing in newspapers: Ib., v, 46.—Early, characterized: Ib., 497.—Dignified by Christianity: Hall's Wks., i, 49.—*et seq.*—Why so seldom happy: Swift's Wks., v, 458.—On what contract founded: Ib., xvii, 159.—Should be discouraged in Ireland: Ib., ix, 420.—Recommended by forcible arguments: Ib., xiii, 451.—Plato's regulations: Montaigne's Wks., 44.—Why prohibited between near relations: Ib., iii.—Age, when to contract: Ib., 204.—Its being firmly knit, a doubtful advantage: Ib., 313.—Reflections on: Ib., 418.—Of the High Priest: Philo Judæus, iii, 198.—Of the inferior priests: Ib., 199.—Modes of: Hume's Wks., iii, 206.

696. MARTYRS.—"God's heroes; able, as in freedom, to yield their flesh up in the fires of testimony, and sing themselves away in the smoke of their consuming bodies. . . We look upon them, not as wheels that are turned by natural causes, yielding their natural effects, as the flour is yielded by the mill, but what we call their character is the majestic proprium of their personality, that which they yield as the fruit of their glorious self-hood and immortal liberty." Nat. and Super. p. 57.—Sufferings of, in the Alps: Israel of Alps, 45.—Disbursements at the burning of Cranmer, Ridley, and Latimer: Liv. Age, xlix, 624.—Monuments to: Ib., xcii, 737.—Corrupt minds of some of the Romish: Jackson's Wks., iii, 256.—Blood of, confirms our faith: Calvin's Insts., i, 109.—Franciscan: Milman's Lat. Christianity, iv, 266.—Lives of ancient Roman untrustworthy: Ib., i, 23.—On Fox's Book of: Fras. Mag., xv, 251.—Not to be relied upon: Milton's Wks., i, 290.—Instances of extra-

ordinary sufferings of: Montaigne's Wks., 185.—All do not receive this calling: Hobbes' Wks., iii, 494, *et seq.*—A witness of the resurrection of Jesus: Ib., iii, 495, *et seq.*—How honored in the ancient church: Bingham's Wks., iv, 364.—Not worshipped: Ib., iv, 145.—Festivals of: Ib., 363; ib., vii, 129.—Their acts read in churches: Ib., iv, 365, 496; ib., vii, 134.—Their estates given to the church: Ib., ii, 70.

697. MARTYRDOM.—"I can think of no death so much to be coveted as after having lived an heroic life, to consummate all in one bright example, which at no more cost than one hour's rain shall send light and power through the world. This is heaven's commission to suffering innocence. This is heaven's vindication of its bitter pain. The lowliest sigh from the valleys of Piedmont is echoed from distant continents. One glance from the dying martyr's eye flashes through the ages. Small cost for such stupendous purchases. Little to do and to suffer for so much to follow. That little done is worth the world beside." Dewey on Human Dest., 251.—Vainglory of, in St. Cyprian's time: Jackson's Wks., iii, 252.—What constitutes real: Ib., 253; ib., x, 427.—Cause of its present infrequency: Ib., iii, 259.—Horne's Intro., i, 134.—The nature of it explained: Milton's Wks., i, 510.

698. MASSACRE.—Infants at Bethlehem: Horne's Intro., ii, 620.—Of St. Bartholomew: Ed. Rev., xliv, 94; Liv. Age, xxi, 170.—Of Paris, owing to the peace made by the Protestants with Charles IX: Milton's Wks., ii, 487.—Irish, in which more than 200,000 Protestants perished: Ib., ii, 560.—Account of ancient: Hume's Wks., iii, 455.

699. MASTERS.—"We justly call those men our masters from whom we always learn; but not every one of whom we learn deserves this title." Goethe.

700. MATERIALISM.—"John Abernethy, after reading a certain treatise, told his class that it would amuse them all, but had left him unconvinced that Paradise Lost was secreted from some particular gland in the fabric of John Milton." Liv. Age, xxviii, 444.—Its folly in ascribing to matter power of thought: Nat. Mag., viii, 54. Modern scientific: Liv. Age, cxxiv, 131.—Tyndall on: Ib., xcix, 499.—Miss Martineau on: Fras. Mag., xliii, 418.—The tendency of the age to, what it demands. "If the tendencies of an age are materialistic, so much the more need of men and women whom the world cannot purchase, nor the flesh seduce, nor the devil deceive. If the times are hard and unbelieving, it is out of such epochs, by men whose faith is a light shining in a dark place,—lamps in the cave,—that the noblest revolutions have sprung, the abominable idols of the den have been discovered, and new days of hope have dawned." Christian Believing and Living, 12.

701. MATHEMATICS.—"The use of in education: Meth. Quar. Rev., 1851, 218.—The most courteous study: Jackson's Wks., iii, 74.—Why the rules of, so evident: Ib., iv, 109.—Solution of Cambridge problems in: Westm. Rev., iv, 142.—Study of: Ed. Rev., lxii, 218.—Goldsmith on: Works, i, 457, 545.—A singular method of learning them: vi, 214.—The true mother of arts: Hobbes' Wks., iii, 75.—Do not admit of controversy: Ib., iv, 72.—Advantages of, in reasoning: Hume's Wks., iv, 71.—In general: Bolingbroke's Wks., iii, 79, 116.

702. MATTER.—Its divisibility: Cooke's New Chem., 35.—The atomical theory of, as defended by Dalton: Liv. Age, xliv, 707, *et seq.* "If we affirm that matter is infinitely divisible, we assert the apparent contradiction that a finite whole contains an infinite number of parts." Ib., xi, 11.—How brought into existence: Ib., vi, 579.—Arguments for its pre-existence for creation refuted: Jackson's Wks., v, 225.—Must have had a beginning: Ib., 247.—Identity of, not necessary to numerical unity: Ib., x, 294.—Constituent properties of: Blackw. Mag., xxxvi, 69.—Sir Isaac Newton's hypothesis of: Johnson's Wks., xi, 235.—Incapable of thought and perception: Hall's Wks., v, 11.—Forms a part of the constitution of all created things: Ib., v, 60.—Its motion dependent upon mind: Ib., vi, 3, *et seq.*—Things that are common to all: Hobbes' Wks., i, 69.—And *body*: Ib., iv, 309.—*Materia prima*, a mere name: Ib., i, 118; ib., iii, 415, *et seq.*—In general: Bolingbroke's Wks., iii, 50, *et seq.* Ib., iv, 428.—Relation to space: New Chemistry (Cooke) 20.—Indestructible: Ib., 144.

703. MAXIMS.—Selected from the writings of Goethe: Liv. Age, cxxix, 117.

704. MEANS.—Wrong: "The Gracchi perished because they employed violence in the execution of an excellent measure." Nap. Lf. of Cæsar, i, 245.

705. MEDICINE.—Quackery in: Liv. Age, xlvi, 327.—Rational: Ib., lxxi, 317.—Modern aims of: Ib., ci, 643.—Sacrificial: Ib., cxxvii, 490.—And surgery, progress of: Ib., cxxi, 259.—As a profession, its discouragements. "If fifteen years, as it has been said, are required to obtain a good city practice . . . . what becomes of medical men during this long period? The answer is not a flattering one. Many of them lose their impulse and ambition, shrink in all their intellectual dimensions, become atrophied and indurated, so that at the period when they have attained success, the sunshine comes too late for their development into their natural proportions. Many are worn out with long waiting, and seek for some other pursuit where their faculties may be called into active exercise. A few only, like the steady oak, add a new and wider ring to their mental growth every year that creeps torpidly by them." *Currents and Counter Currents*, 315.—Introduced among the Arabs: Milman's Lat. Christianity, vi, 442.—Its connection with philosophy: Ib.—Influence of: Ib., vi, 359.—French and English schools of: For. Quar. Rev., xviii, 303.—History of: Westm. Rev., xvi, 73.—In Africa: Ed. Rev., v, 392.—In America: Anal. Mag. ix, 111.—Use and abuse of: Eclec. Mag., xvii, 529.—Ridicule of, a copious subject: Swift's Wks., xi, 343.—Books useful to a student of: Sir T. Browne's Wks., i, 356.

706. MEMOIRS.—Religious, on the writing of: Liv. Age, lviii, 135.—French origin of: Milman's Lat. Christianity, vi, 526; Swift's Wks., xvi, 346.—Of the clerk of this parish: Ib., xvii, 120.

707. MEMORY.—Resides in the brain: Brodie's Mind and Mat., 57.—Its tricks: Nat. Mag., iii, 512.—It was Fenelon's favorite maxim, "that a passage really written with enthusiasm is always quickly learned, even when one is not its author." Preacher and King, 188.—Good: "A very useful servant; nothing more. . . . Profound thinkers are satisfied to exert their memory very moderately." Liv. Age, cxix, 557. "There is a case of an American Indian who could repeat twenty or thirty lines of Homer which had been read once to him, though he knew nothing of the Greek language." Ib., 558, note.—Has an unfair predominance in competitive examinations: Ib., 558.—Its impairment in old age shows itself in regard to new impressions: Ib., 559. "They say (exclaimed Hans Christian Andersen) that

sorrow gets up behind a man, and rides with him ! I believe ; but memory does the same and sits faster." Liv. Age, xlv, 711.—DeQuincy's abnormal: Liv. Age, lxxxiv, 514.—Remarkable case of African girl, who kept an account of the cotton picked by seventy hands: Ib., li, 91.—Those who hold that it is a curse, are morally insane: Ib., xxviii, 231.—The man with two: Ib., c, 377.—Disconnected: Ib., 505.—Art of: Quar. Rev., ix, 129 ; Fras. Mag., xxix, 546.—Characterized: Johnson's Wks., ii 265 ; ib., v, 175.—Improvement of: Ib.,. 288—The mothes of the Muses: Ib., 296.—Examples of wonderful: Ib., 297, *et seq.*—Advantages of a bad: Montaigne's Wks., 39.—Considerations on: Ib., 329.—Its ideas more lively than those of fancy: Hume's Wks., i, 24, 119.—Character of: Hume's Wks., ii, 405.—Importance of: Ib., iv, 317.—Cultivated often at the expense of the understanding: Bolingbroke's Wks., ii, 340.—In general: Ib., iii, 76. "This is a gift that I have, simple, simple ; a foolish extravagant spirit, full of forms, figures, shapes, objects, ideas, apprehensions, motions, revolutions: these are begot in the ventricle of memory, nourished in the womb of *pia mater*, delivered upon the mel lowing of occasion." Loves L. L. iv, 2. Loss of, in senile dementia: Responsibility in Mental Disease. (Maudsley) 255, *et seq.*—In apoplexy and fever: Ib., 262.—In dying: Ib., 262.—Strength of Pro. Geo. Lawson's: "One of his eminent pupils, Dr. Kidston, remarked to him: 'Mr. Lawson, we have heard that you can repeat from memory, the entire Scriptures, and that if the Bible were lost you could restore it. Is this true?' 'I pray God,' was the reply, 'that such a calamity may never come upon the world,' and then, as he oft did, shading his eyes, and passing his hand over his hair, he added, 'but if it did come, I think, with the exception or two or three chapters in the Old Testament, I might restore it all. I am not sure that I could give the Proverbs *in their order*, but I could repeat them one way or other.' Young Kidston then asked if he would submit to an examination by him. 'I dare say, William, I might.' The Bible was then opened at random, and Mr. Kidston then proceeded to interrogate him as to the contents of such and such chapters. An analysis of the entire chapter was given first, and then every verse from beginning to end. Not satisfied with one trial, Mr. Kidston went from place to place throughout the entire Bible, and never once found Mr. Lawson at fault." Liv. Age, xcii, 171.

708. MERCY.—Sisters of, often turn out to be sisters of bigotry: Liv. Age, xxv, 428.—Not to be bestowed on every object: "There are certain vices which seem to indicate a criminality so ingrained, or at least so inveterate, that mercy is, as it were, choked in the deadly atmosphere that surrounds them, and dies for want of that hope upon which alone it can live. Vices that are incorrigible are no proper objects of mercy, and there are some vices which virtuous people are found particularly ready to pronounce incorrigible. Few brave men have any pity to spare for a confirmed coward." Ecce Homo, 267.—God's: what is meant by: Jackson's Wks., vii, 264.—In general: Bolingbroke's Wks., iv, 450, 460.

709. MESMERISM.—Its history: Nat. Mag., ix, 217.—Its relation to surgery: Liv. Age, xvii, 28; Blackw. Mag., lvii, 219 ; Dub. Uni. Mag. xxiii, 37, 286.—Character of: Eclec. Rev., 4th s. xviii, 369.—What it is: Blackw. Mag, lxx, 70.

710. MESSIAH.—The false one of the Mahrattas: Liv. Age, xv, 361.—In general: Horne's Intro., i, 293, *et seq.*—Scripture testimony to: Eclec. Rev., 4th s. xxvi, 305 ; Bolingbroke's Wks., iv, 43.

711. METAPHOR.—Directions for use of: Eng. Les. for Eng. People, 129.—Nature of: Horne's Intro., ii, 461.—Source of Scripture: Ib., 462.—From nature: Ib., 463.—From occupations, arts, customs: Ib., 466.—Rules for interpretation of: Ib., 446, *et seq.*—On the use of: Goldsmith's Wks., i, 293.

712. METAPHYSICS.—"Whether it be or be not a true saying that mythology is a disease of language, it may be said with truth that metaphysics, in all its antirealistic developments is a disease of language." Spencer's Princl. of Psychology, ii, 502.—Attention given to in this age: Liv. Age, lxvi, 62.—Error of modern systems of: Meth. Quar. Rev., 1852, 215.—And theology: Milman's Lat. Christianity, iii, 358 ; ib , vi, 437.—Applied to Scripture: Dub. Uni. Mag., i, 140.—Decline of the taste for: Blackw. Mag., iv, 682.—And poetry: Johnson's Wks., vi, 19.—Make men think they do not understand when they do: Hobbes' Wks., i, 19.—Their errors: Ib., i, 34.—Subtleties of: Ib., i, 109.—Of Aristotle: Ib., iii, 669, *et seq.*—Repugnant to natural reason: ii, 669.—Nature and use of: Hume's Wks., iv, 8, *et seq.*—In general: Bolingbroke's Wks., iii, 71, *et seq.* Ib., iv, 167.—The spirit of: Responsibility in Mental Disease (Maudsley) 12.

713. METEMPSYCHOSIS.—Remarks on: Sir T. Browne's Wks., ii, 55.—Reflections on: Montaigne's Wks., 266.—In general: Bolingbroke's Wks., iii, 293, 435.—Ib., iv, 317, 447.

714. METEORS.—Seed-bearing and otherwise: Liv. Age, cxii, 288.—Ib., c, 319.—Showers of, and comets: Ib., cxvi, 30.—Of May 18, 1838: Jour. of Science, xxxv, 223.—Notice of several: Ib., vi, 315.—Of Nov. 1833.—Ib., xxv, 354, 363 ; ib., xxvi, 132, 320 ; ib., xxviii, 376.—Of Nov. 1834: Ib., xxvii, 335, 339 ; ib., xxviii, 305.—Of Nov. 1836: Ib., xxxi, 386.—Of Nov. 1837: Ib., xxxiii, 370.—Origin of: Ib., xxx, 369.—Theory of: Ib., i, 2664—Account of: Sir T. Browne's Wks., ii, 211.

715. METHODISM.—What it is: Meth. Quar. Rev., 1848, 485.—Its hymnology: Ib., 602.—Its newspapers and periodicals: Liv. Age, xlix, 698.—In Australia and Polynesia: Meth. Quar. Rev., 1855, 111.—First chapter in American: Ib., 489.—Why the increase and power of: Cobbett's Wks., iv, 59.—As it is: Eclec. Rev., 4th s. xx, 329.—In Wales: Liv. Age, xxix, 49.—Sidney Smith on: Ed. Rev., ix, 341.—Position and policy of: Eclec. Rev., 4th s. xiii, 64.—Progress of: Ib., x, 196.—Education: Meth. Quar. Rev., ii, 530.—Discipline: Ib., viii, 617.—Its Hymns: Ib., iv, 165 ; ib., ix, 662 ; ib., viii, 602.—Preaching: Ib., xii, 66, 281.—And Missions, Sidney Smith on: Ed. Rev., xiv, 40.—Goldsmith on: Works i, 120 ; ib., ii, 430.—Bolingbroke on: Wks., iii, 144.—Wesley on: Liv. Age, cxxviii, 429, 451.

716. METONYMY.—Nature of: Horne's Intro., ii, 454.—Of cause: Ib., 455, *et seq.*—Of effect: Ib., 457.—Of the subject: Ib., 458.—Of the adjunct: Ib., 459, *et seq.*—A common thing in Scripture: Hobbes' Wks., iv, 395.

717. MICROSCOPE.—Its revelations: Liv. Age, lxxxi, 43.—The commercial value of: Ib., xi, 248.—Its powers: Ib., li, 809.—And its marvels: Ib., xxviii, 337.—Instructions for using: Ib., xvi, 227.—Discoveries of: Ib., lxv, 131.—Lankester on: Ib., lxxviii, 276.—How far its power can be augmented: Hobbes' Wks., i, 446.

718. MIDDLE-AGES.—Not to be boasted of: "In that golden age (says Dr. Zunz, ironically) several

noble inventions were made, e. g. auricular confession, celibacy, prohibitions of the Scripture, Carthusians, Crusades, prosecutions for witchcraft, inquisitions, and the burning of heretics. Priestcraft and rapacity trampled down the flower of Provence, impoverished Spain, depopulated Asia and America; despots and priests have left upon their track more misery and more marks of desolation than all the Scythians, Huns and Vandals put together." Liv. Age, xlvi, 331.—Truths and Fictions of: Liv. Age, xi, 209.—The, and the revival of learning in: Ib., cxiv, 259, 643.—Hallam on: Ed. Rev., xxx, 140.—Historical pictures of: Liv. Age, x, 267.—Literature of: Westm. Rev., li, 334; Ed. Rev., xxiii, 229.

719. MILLENNIUM.—Traditions of: Meth Quar. Rev., ii, 42.—Bush on: Princ. Rev., v, 204.—As taught in Rev., xx: Meth. Quar. Rev., iii, 83.—Turretin on: Chris. Rev., vi, 528.—Bolingbroke on: Wks., iii, 479.

720. MIND.—Suffers without the body: Brodie's Mind and Mat., 7.—Growth and decay of: Liv. Age, cxix, 554.—Its relation to the body; "a man's body and his mind, with the utmost reverence to both I speak it, are exactly like a jerkin and a jerkin's lining; rumple the one and you rumple the other:" Liv. Age, xcvi, 387. Growth of its powers: Ib., 164.—Local, its habitation: Liv. Age, xcv, 133.—Bearing of force on: Ib., xcv, 131. "Mind grows, not like a vegetable, by having its roots littered with etymological compost, but like a spirit by mysterious contact with spirit; thought kindles itself at the fire of living thought." Carlyle, Liv. Age, xlii, 541. Its discipline: Meth. Quar. Rev., 1848, 361.—And body: Liv. Age, lxiv, 230.—And matter: Ib., xiv, 549.—And body, opinions of Sir E. B. Lytton: Ib., lxxx, 248.—Materialistic ideas of its relation to matter: Ib., xvii, 395.—The clothes of the: Ib., xciii, 37.—Effects of pecuniary pressure on: Ib., cxxv, 510.—Growth and decay of: Ib., cxix, 554.—And will in nature: Ib., cxv, 387.—Absolute equality of: Dem. Rev., xxiv, 24.—Belsham's theory of: Ed. Rev., i, 1475.—New philosophy of: Knick. Mag., xv, 413, 451.—Power of: Ib, xi, 297, 435.—Practical views of: Meth. Quar. Rev., iv, 243.—Its processes: Johnson's Wks., xi, 69.—The freest part of man: Ib., 93.—Its powers: Ib., ii, 266; ib., iv, 65, 68, 117.—The source of all power: Hall's Wks., vi, 3, *et seq.*—Order of the moral world maintained by the action of mind on mind: Ib., 382.—Essay on its faculties: Swift's Works, v, 1.—The same to the soul as the eye to the body: Philo Judæus, i, 14.—Its nature incomprehensible: Ib., ii, 298.—Artifices of the: Bolingbroke's Wks., iii, 126, 147, 158, 164.—Arts of the: Ib., iii, 119, 147. 157, 164.—In general: Ib., iii, 50, 51, 70, 102; ib., 160. —Its relation to body: Responsibility in Mental Disease (Maudsley) 9, *et seq.*—Degeneration of: Ib., 279.—Necessity of exercise of: Ib., 295.—Its correlations to natural forces: Conservation of Energy (Balfour Stewart) 218.—And body: Ib., 207.

721. MINISTER.—Various names given to a: Vinet's Past. Theo., 32.—The idea of service covers all the titles: Ib., 34.—True and false: Liv. Age, xlix, 823. "A man who devotes himself to the serious and responsible offices of a minister of religion ought, of course, to enter upon them from motives very different from those which influence the choice in other callings of life. The work which he undertakes is not like to be well done if he regard it simply in a commercial spirit. It is therefore consistent with the obligations which he contracts, and virtually a part of them, that he shall not relinquish them on the finding of a more lucrative field for his talents." Liv. Age, lxxxiv, 516.—Mercenary, the subject of bitter irony: Meth. Quar. Rev., 1855, 17.—Danger of disobeying even unworthy ones: Jackson's Wks., i, 405.—Qualifications of: Cobbett's Wks., ii, 199.—Of Christ: Meth. Quar. Rev., x, 472.

722. MINISTERS.—Children of: "The secretary of the Mass. S. S. Soc. instituted an enquiry, and in a district where there were 268 ministers' families. Of 1290 over fifteen years of age, 884 were hopefully pious. The great majority, 794 were members of churches. He found 56 families with 249 members *all pious.*" Barnes on Isaiah.—Necessity of earnestness in: Meth. Quar. Rev., 1851, 270.—English, instances of gross ignorance of: Cobbett's Wks., v, 387, 418.—Have the power of binding and loosing: Milton's Wks., i, 112.—How distinguished in primitive times from other christians: Ib., iii, 387.

723. MINORITIES.— The pertinacity of: Liv. Age, cxii, 819.—Often got the better of by majorities through indolence: Swift's Wks., x, 204.

724. MIRACLES.—A process: "Even the miracles of Jesus are set as deep in nature as possible; showing the wine of Cana to be made out of water, and not out of nothing; the multitude of the loaves out of seven, not out of none; that so the mind, being fastened to something already existent, may see the miracle as a process; whereas, without a something in nature to begin with, there could be no process, and therefore nothing to observe." Nat. and Super., 103.—Christ's, scientifically considered: Scrib's. Mag., v, 611.—And science: Liv. Age, lxxxviii, 526.—The automatic theory of as illustrated by Mr. Babbage's machine: Liv. Age, lxxxiv, 585.—Modern, through mediums, their inconsistency: Ib., xxxvii, 599.—Incredible, according to Parker, Temple, Jowett, etc: Ib., lxvi, 405. "Were miracles wrought without means? Does there not repeatedly recur in the Scripture miracles an elaborate employment of means, arbitrary means indeed, not reducible under the common means of Nature, as the rod of Moses, and the staff of Elisha, and the fish which brought the tribute-money, and the raven which fed the prophet, and the wind which dried up the Red Sea, and the salt which healed the waters, and even the voice and the touch which cleansed the leper, and raised the dead? All these are seeming means; and perhaps, to human comprehension, it might be impossible for any cause to produce an effect without the seeming intervention of a medium." Liv. Age, lxxi, 394.—Definition, credibility, pretended, etc: Horne's Intro., i, *in fine.*—Dewey's Argument from: Chris. Ex. xxi, 99.—Hume's Argument on: Blackw. Mag., xlvi, 91.—Pretended: Ed. Rev., liii, 261.—Prince Hohenlohe's, on Miss O'Conner: Ed. Rev., xxxix, 55.—Their cessation: Sir T. Browne's Wks., ii, 39, *et seq.*—Of the Jesuits: Ib., 40. In general: Ib., 110.—Popish ascribed to the devil: Ib., 174.—Reflections on: Montaigne's Wks., 102.—Proof of a divine calling, etc: Hobbes' Wks., iii, 107, *et seq.*—Defined: Hume's Wks., iv, 133.—Incapable of proof from testimony: Ib., 135.—Can never prove the truth of any religion: Ib., 150.—Of the Abbe Paris: Bolingbroke's Wks., ii, 214.—Mongers of: Bingham's Wks., vi, 71.—Dr. Bushnell's definition: "It is a supernatural act, an act, that is, which operates on the chain of cause and effect in nature, from without the chain, producing, in the sphere of the senses, some event that moves our wonder, and evinces the presence of a more than human power. Observe three points. (1.) It is by some action *upon*, not *in* the line of cause and effect; (2.) it is in the sphere of the senses, for, though the regeneration of a soul may

require as great power as the raising of Lazarus, it is yet no proper miracle, because it is no sign to the senses; (3.) it must be understood to evince a superhuman power, otherwise feats of jugglery and magic would be miracles. We commonly suppose, in miracles, a deific power, though sometimes we refer them to a subordinate, angelic, or demoniacal power; as when we speak of signs and lying wonders, that are wrought by no divine agency. The word miracle, which is a Latin diminutive, properly denotes some limited or isolated fact, that we wonder at. It takes the diminutive form probably because it relates to something parceled off from the whole of nature, which, in that view, is small, or partial. The scriptures use several terms or names to denote such events, calling them 'signs,' 'wonders,' 'powers,' and once παραδοξα, translated 'strange things.'" *Nature and the Supernatural*, 336, *et seq.*—Of Christ performed by his own inherent might: Calvin's Insts., i, 162.—Of Moses, so many sanctions of his law: Ib., 102.—Of St. Francis Xavier: Dryden's Wks., xvi, 83, *et seq*, 111, 113, 131, 155, 163.—Belief and expectation in: Ed. Rev., lii, 388.—Ecclesiastical: N. Brit. Rev., iv, 451, Eclec. Mag., vii, 470.—The naturalistic view of, stated: Meth. Quar. Rev., 1848, 252.—In connection with the body of St. Francis: Liv. Age, xiv, 360.—False one: Ib., 363.—Necessary to a revelation: Ib., xci, 188. Opinions of Strauss, Renan, etc., on their relation to experience: Ib., 495.—*Rationale* of: Ib., 771.—What Renan demands of an intended: Ib., lxxx, 585.—Discussion of the whole subject: Ib., xc, 49, *et seq.*—God not prodigal of them: Chalmers Daily Scrip. Readings, 10. "There is no way to escape the path of miracles and hold the faith of a personal God and Creator. It is only pantheism, or, what is not far different, atheism that can rationally and consistently maintain the impossibility of miracles. Any religion too absolute to allow the faith of miracles, is a religion whose God never did anything, and is therefore no God." Bushnell's Natural and Supernat. 350.—Christ's, how to be tested: Jackson's Wks., ii, 426, *et seq.* Ib., vi, 334.

725. MIRTH.—In times of public calamity, a prognostic of dissolution: Jackson's Wks., xi, 103.—Unreasonable, rebuked: Ib., 105. "From the crown of his head to the sole of his foot, he is all mirth; he hath twice or thrice cut Cupid's bow-string, and the little hangman dare not shoot at him; he hath a heart as sound as a bell, and his tongue is the clapper: for what his heart thinks, his mouth speaks." Much Ado about Nothing, iii, 2.

726. MISERS.—"An old man given to usury who had made two millions, but who had never in his life been known to give to the poor, was seen after this sermon to give regularly a penny to the old beggar women at the door of the cathedral. There were six of them to share it. The bishop chanced to see him one day, and said to his sister, see M. Geberand buying a pennys-worth of paradise." Victor Hugo, Fantine, 13.—Anecdotes of: Nat. Mag., iii, 43. "Oh! But he was a tight-fisted hand at the grindstone, Scrooge! A squeezing, wrenching, grasping, scraping, clutching, covetous, old sinner! Hard and sharp as flint, from which no steel had ever struck out generous fire; secret, and self-contained, and solitary as an oyster. The cold within him froze his old features, nipped his pointed nose, shrivelled his cheek, stiffened his gait; made his eyes red, his thin lips blue; and spoke out shrewdly in his grating voice. A frosty rime was on his head, and on his eye-brows, and his wiry chin. He carried his own low temperature always about with him; he iced his office in the dog-days, and didn't thaw it one degree at Christmas." Dicken's Christ. Carol, Stave i. —"There is no sin so ugly, so hideous, but sent to the covetous man's door in a golden vizor, it shall have entertainment. This sin is like a great beast, which, violently breaking into God's freehold, makes a gap wide enough for the whole herd to follow. . . . He cannot find in his heart to put a good morsel into his belly. He dares not eat an egg lest he should lose a chicken." Thomas Adams' Wks., i, 194.—Anecdotes of misers: Eclec. Mag., xxiv, 130.—Of one who lost thousands more by starving himself than he could have spent in good living: Swift's Wks., xviii, 312. "I can compare our rich misers to nothing so fitly as to a whale; that plays and tumbles, driving the poor fry before him, and at last devours them all at a mouthful. Such whales I have heard of on land, who never leave gaping, till they have swallowed up a whole parish, church, steeple, bells, and all." Pericles, ii, 1.—A miser's death: "But you must save me, doctor; you did it before. Think what I have to do; what affairs I have unsettled; and that Widow Tredgold, who prayed that I might never see her mortgaged fields again. What won't she say? A judgment she'll call it. No, no, doctor, save me! say but the word, and I'll forgive the widow all. And those Hexam's children—them too—them too! O, Lord! O, Lord! who would have to do with widows and orphans? A man has no chance. There is no driving a bargain with them with any comfort—only trouble, trouble, trouble! But let them do just as they like. Doctor, say the word and I'll build a church here. They'll want one. Say it at once, doctor. I can't die, for I have so much—so much to do!" Liv. Age, xlviii, 614.

727. MISERY.—"A vase of misery reversed, becomes an urn of joy to the human race." Victor Hugo, Fantine, 27. "Every misery on earth should turn our love to heaven. God gives this world bitter teats, that we should not suck too long on it. Satan, as some do with rotten nutmegs, gilds it over, and sends it to his friends for a token." Thomas Adams' Wks., i, 27.—Of human life: Ed. Rev., ix, 184.—How increased by comparison: Johnson's Wks., xi, 509.—Of ennui: Goldsmith's Wks., i, 224.—Best relieved by dissipation: Ib., ii, 189.—How philosophers make artificial: Ib., ii, 369.—Human: Hume's Wks., ii, 503.—Why permitted: Ib., 515.—In general: Bolingbroke's Wks., iv, 364.

728. MISFORTUNE.—"The pupil dilates in the night and at last finds day in it, even so the soul dilates in misfortune, and at last finds God in it." Victor Hugo, Jean Valjean, 67.

729. MISPRINTS.—"The omission of a t makes the mortal the moral, and the immortal poet stands praised as the immoral poet. We have met with the glory of a conqueror turned into *gory* by the dropping of the liquid consonant; but worst of all, we lately saw the Duke of Buckingham described, through the dropping of the dog's letter, as the Farmers' Fiend." Examiner.

730. MISTAKES.—Of transcribers: Horne's Intro., ii, 254, 257.—Of Dryden, concerning the tragedy of Ferrex and Porrex, Dryden's Wks., ii, 118.—Dryden's concerning the dedication of Orpheus Britannicus: Ib., xi, 146.

731. MISQUOTATION.—Liv. Age, cxxviii, 57.—Of Mrs. Oliphant; of the author of The Schonberg-Cotta Family, John Forster, Sir W. Scott, Dean Stanley, and others. Ib., 60.

732. MISREPRESENTATION.—"When some people see a man making money, he is mercenary. If he scatters it, he is ambitious. When he refuses to accept

honors then he is an adventurer. When he repels the advances of the fashionable then he is a brute." Victor Hugo, Fantine, 96.

733. MOHAMMEDANISM.— Its rise, energy, doctrines, progress, demands, etc: Milman's Latin Christianity, ii, 5, *et seq.*—Its aggressiveness: Ib., iii, 248.—Averse to philosophy: Ib., vi, 441.—Character of its government: Burke's Wks., xiii, 175.—Its progress in Hindostan: Ib., 76.—Source of its laws: Ib., xiii, 197; ib., xv, 78.—History of: For. Quar. Rev., xii, 192.—One of its sermons: Blackw. Mag., v, 323.—Its contempt for oratory: Montaigne's Wks., 168.—Their religious fury: Ib., 267.

734. MONASTERIES.—The fall of: Liv. Age, xcv, 285.—Of the Levant: Ib., lxxxviii, 526.—Their dissolution: Ib., xcv, 285.—"The fundamental idea of their institution is that of providing for earnest Christians a retreat where God could be served in what was thought to be the perfect ideal of the Christian life." How this idea fails of realization: Ib., lxxxi, 195, *et seq.*—Inside life in: Ib., xcii, 494.—Among the Apennines: Ib., cxxv, 502.—Advantages of: Jackson's Wks., iv, 188.—Rules of Justinian for: Milman's Lat. Christianity, i, 358.—German: Ib., ii, 115.—Plundered by great prelates: Ib., iii, 79.—Their wealth: Ib., 330.—Schools of: Ib., 353.—Of the Levant: Liv. Age, xxii, 64.—Of various places, many persons of family buried in them: Sir. T. Browne's Wks., iv, 19.—And the poor laws: Liv. Age, cxxviii, 318.

735. MONEY.—"The truth is, that by economy and good management—by a sparing use of ready money, and by paying scarcely anybody—people can manage, for a time at least, to make a great show with very little means." Vanity Fair, 454.—Effect of Banking on: Liv. Age, xiii, 443.—Men who, ladening themselves with, in a shipwreck, lost their lives: Ib., xvii, 553.—Fascination of: Ib., cxv, 822.—In general: Ib., cxxvii, 353.—What it is: Ib., cvi, 195.—Why it quits the country: Cobbett's Wks., iii, 366.—Changes in the value of: Ib., v, 337.—The uses of it: Ib., 378.—Fluctuation in quantity of, great cause of ruin and disorder: Ib., vi, 50, 412, 572.—Changes in its value since 1793: Ib., vi, 485.—Assessment of crimes for: Milman's Lat. Christianity, i, 379, 395.—The circumstances that introduced it: Aristotle's Wks., ii, 42.—Milled, not struck in England before 1663: Dryden's Wks., ix, 451.—Wheatley on: Ed. Rev., x, 284.—And exchange: Ib., xiii, 35.—Effect of, degrading: Ib., xxxv, 568.—On lending: Westm. Rev., ix, 99.—Stories of: Dub. Uni. Mag., xxvi, 223: Ib., xxvii, 140.—No man born a lover of it: Johnson's Wks., viii, 130.—Its value in Scotland 200 years ago: Ib., xii, 243.—Lenders, their vile practices: Ib., xi, 386.—On raising, without oppression: Swift's Wks., vi, 218.—Borrowing by governments, as old as Eumenes: Ib., iii, 7.—Decline of its value at Rome: Ib., v, 273.—Its value in England for 400 years past: Ib., 274; ib., x, 257.—What, British subjects are obliged to take: Ib., 24.—Copper not money: Ib., 24, 122, 147.—That money creates power a corrupt notion: Ib., xii, 345.—A caution in lending: Ib., xiv, 262.—Eager search for: Philo Judæus, iii, 521.—Its benefits: Hobbes' Wks., iii, 238, *et seq.*—How the sinews of war: Ib., ii, 256.—Disadvantages of: Hume's Wks., iii, 313, *et seq.*

736. MONOTHEISM.—Of paganism: Liv. Age, cxix, 259.—In general: Bolingbroke's Wks., iii, 217, 251, 331, 521, 522.

737. MONOTHELITES.— Their heresy: Jackson's Wks., vii, 437.—Refuted: Calvin's Insts., ii, 61.—Controversy concerning: Milman's Lat. Christianity, ii, 123.—Origin of the: Ib., ii, 123.

738.—MORALS.—Distinctions in: "He who has no fixed standard of morality can have no insight into:" Liv. Age, xv, 465.—Worldly law of: Dewey on Human Destiny, *in fine.*—Theories of, and Christian Ethics: Liv. Age, xcv, 67, *et seq.*—Deterioration of, as the result of the rejection of Christianity, illustrated in Eugene Sue's seven novels on the "Seven deadly sins." Liv. Age, xlv, 13.—Plutarch on: Meth. Quar. Rev., 1851, 471.—Movable: Liv. Age, clx, 120.—And manners: Chris. Ex. xxxvi, 250.—And religion, identity of: Ib., xix, 25.—Philosophy of Christian: Meth. Quar. Rev., v, 220.—Ancient poets, exceptionable teachers of: Johnson's Wks., ii, 188.—Subverted by infidelity, Hall's Wks., i, 20.—Injurious effects of war on: Ib., 95.—Corrupted by loose theology: Ib., 160, *et seq.*—Religion always productive of good: Ib., iii, 400.—Not founded on reason: Humes' Wks., ii, 221.—Not founded on the fitness of things: Ib., 228.—Origin of: Ib., 362.—Systems of, reduced to two: Ib., 378.—Disputes concerning: Ib., iv, 239.—Contingencies in: Bolingbroke's Wks., iv, 429, *et seq.*

739. MORALITY.—Public and Private: Liv. Age, cxvii, 515.—Of the Scripture, rules for interpreting: Horne's Intro., ii, 553, *et seq.*—Required of all who would study the Scriptures aright: Ib., i, 452.—Apparent contradictions to in the Bible, no foundation for: Ib., ii, 589, *et seq.*—Of patriarchal age: Ib., 336.—Of the Mosaic Dispensation: Ib., i, 344.—Of the Gospel: Ib., 361, *et seq.*—Southey on: Quar. Rev., xliii, 83.

740. MORMONISM.—Its history: Liv. Age, xlii, 99, *et seq*: Ib., 147.—In Utah: Ib., xlvi, 530.—As it was in 1860: Ib., lxxi, 630.—Its Books: Liv. Age, xlii, 99, 147.—One of its conventicles, by J. G. Whittier: Liv. Age, xv, 461.—Its flight: Ib., lviii, 121.—At home: Ib., xlix, 602.—Fugitive and perishing: Ib., xvi, 470.—In Wales: Ib., lxxviii, 124.—Origin of the imposture: Liv. Age, xxx, 429; Eclec. Mag., xxi, 400.

741. MORTMAIN.—Statute of: Milman's Latin Christianity, v, 182.—Its objects: Ib., 183; ib., vi, 34.—A bulwark against the church: Ib., 100, 368.

742. MOSAIC.—Splendor of that found in Pompeii: Liv. Age, lxxxi, 395.

743. MOTHER.— "Parker said of Webster's mother: 'When virtue leaps high in the public fountain you seek for the lofty spring of nobleness, and find it far off in the dear breast of some mother who melted the snows of winter and condensed the summer's dew into the fair sweet humanity which now gladdens the face of men in all the city streets."—Weiss' Life of Parker, i, 15. "There is in every good man's heart, a sublime strength and purity of attachment, which he never does feel, never can feel, for any woman on earth except his mother." Miss Mulock's A Low Marriage, chap. 3.—Of Sir Isaac Newton, a singularly good woman: Liv. Age, xlix, 642.—Of Doddridge, how she taught him: Ib., xxviii, 482.—Of Hans Christian Andersen, utterly ignorant of books and the world: Ib., xvi, 5.

744. MOTHERS.—Of great men, a criticism on Mrs. Ellis' book on that subject Liv. Age, lxiv, 360.—The tyranny of: Ib., cxxiv, 767. "Our mothers were our first prophets. They showed us the path of the sky as naturally as the parent bird teaches its young to soar and trusting ourselves to their guidance, we lifted our fluttering hearts on high, and found that we *could* rise

into the upper air." Broken Lights, 21.—Influence of: Chris. Rev., v, 442.—Education of: Ib., xxviii, 44.

745. MOTION.— Local, incompatible with the nature of God: Jackson's Wks., v, 50.—Poetry of: Knick., ix, 495.—Seven kinds of: Philo Judæus, i, 36 — The famous argument of Zeno against: Hobbes' Wks., i, 63, *et seq.*—The cause of all things: Ib., i, 69; ib., vii, 83.—Propagation of: Ib., i, 334, *et seq.*—In general: Bolingbroke's Wks., iii, 153.—Changed into an electric current: Conservation of Energy (Balfour Stewart), 99.

746. MOTIVE.— "The motive determines the quality of actions. One man may do a penurious act, because he knows he shall be put to difficulties if he does not: and another may do the same from mere avarice. The King of Edom offered up his son on the wall, and his abominable cruelty excited just indignation: but Abraham, having in intention offered up his son, is held forth to all generations for this act, as the father of the faithful." Cecil's Remains, 256; Hume's Wks., ii, 245.

747. MOUNTAIN.— Effects of climbing: Liv. Age, cv, 123.—Scenery: Ib., xlix, 484.

748. MOUNTAINS.— "The command that the waters should be gathered was the command that the earth should be *sculptured.*" Beauties of Ruskin, 69.— "They are to the rest of the body of the earth, what vio lent muscular action is to the body of a man:" Ib., 73.— "They are the bones of the earth:" Ib.—"The beginning and end of all natural scenery:" Ib., 91.—The ascent of Mont Blanc: Liv. Age, xxxi, 84, 410.—Bad weather on: Ib., lx, 810.—What mountains are: "Mountains are the bones of the earth, their highest peaks are invariably those parts of its anatomy which in the plains lie buried under five and twenty thousand feet of solid thickness of superincumbent soil, and which spring up in the mountain ranges in vast pyramids or wedges, flinging their garment of earth away from them on each side," *et seq.* Beauties of Ruskin, 73, 74.—Forms of: Somerville's Physical Geo., 42, *et seq.*—Height of principal: Ib., 509.—In general: Reclus' Earth, 117, *et seq.*

749. MULTITUDE.— The, its power. "A man will sometimes flatter a multitude who would lay his head upon a block sooner than flatter a king." Giles' Illus. of Genius, 117.—"One great beast more prodigious than hydra:" Sir T. Browne's Wks., ii, 86.—Their erroneous disposition the great cause of popular errors: Ib., P. E. ii, ch. 3, ii, 193-201.—Led by sense rather than reason: Ib., 194.—Lively description of: Ib., 196, *et seq.* —Likened to a eunuch: Philo Judæus, ii, 466.—The mixed that left Egypt with the Israelites: Ib., iii, 3.—Its madness: Hobbes' Wks., iii, 90, 459; ib., iii, 155, *et seq.* —Its signification: Ib., ii, 72.—Easier to gull than any one man in it: Ib., vi, 211.

750. MURDER.—The cranes of Ibycus teach that it is sure to be found out: Trench on Proverbs, 45.—The feet of the avenging deities shod with wool: Ib., 150.— "Death belongs to God alone, by what right do men touch that unknown thing." Victor Hugo, Fantine, 16.— Delight in, case of Gilles de Retz, who in 1440, confessed having committed eight hundred: Liv. Age, lxxxviii, 577.—Training to: Ib., xi, 482.—And mummery in Italy: Ib., 198.—Of Hamilton by Burr: Liv. Age, xxxi, 134.—Will out: Ib., v, 484.—Lord Lytton on the age of: Ib., cxvii, 444.—How hatred of a brother is: Calvin's Insts., i, 470.—Of Becket: Milman's Latin Christianity, iii, 522.—Legality of, asserted by Jean Petit: Ib., vi, 218.—"As in that great plunge on Egypt all the waters in their rivers, streams, ponds, pools, vessels, were changed into blood, so shall it be in the conscience of the murderer. His eyes shall behold no other color but red, as if the air were of a sanguine dye; his visions in the night shall be all blood; his dreams sprinkling blood on his face; all his thoughts shall flow with blood." Thomas Adams' Works, i, 184.—Of Sir Edmondbury Godfrey: Dryden's Wks., ix, 285.—Of Thomas Thynne, Esq: Ib., 296.—Of Lucian by Rufinus: Ib., 57.—Appeal of, and trial by battle: Quar. Rev., xviii, 177.—As one of the Fine Arts: Blackw. Mag., xxi, 199.—Confession of: Liv. Age, xxx, 130.—The commandment against: Philo Judæus, iii, 165, 173, 324: Ib., iv, 391.—As practised by the Jews in great extremities: Ib., iv, 152.—The greatest of felonies: Hobbes' Wks., vi, 82, *et seq*; ib., 132.—Its several kinds, how punished: Bingham's Wks., vi, 205, 215, 227.

751. MUSIC.—Its remedial power: Reed's Lect. Eng. His., 189.—In large buildings: Liv. Age, xl, 475.— In metal: Ib., xliv, 151.—Sacred, Roman, Anglican, and Protestant: Ib., xcv, 47.—Invisible, as heard by the son of Louis XVII. "Gomin, seeing him stretched out quite motionless and silent, said, "I hope you are not in pain." '*O yes,*' he replied, *still in pain, but less—the music is so fine.*' There was no music—no sound of any kind reached the room. 'Where do you hear the music?'—'*Up there.*' '*How long?*'—'*Since you were on your knees. Don't you hear it? Listen! Listen!*' And he raised his hand and opened his great eyes in a kind of ecstasy. Gomin continued silent, and after a few moments the boy gave another start of convulsive joy and cried. '*I hear my mother's* voice *among them!*' and directed his eyes to the window with anxiety. Gomin asked once, twice, what he was looking for—he did not seem to hear, and made no answer. It was now Lasne's hour to relieve Gomin, who left the room, and Lasne sat down by the bed-side. The child lay for a while still and silent, at last he moved, and Lasne asked if he wanted anything. He replied, '*Do you think my sister could hear the music?— How she would like it.*' He then turned again to the window with a look of sharp curiosity, and uttered a sound that indicated pleasure; he then—it was just fifteen minutes after two, P. M.—said to Lasne, '*I have something to tell you.*'—Lasne took his hand and bent over to hear. There was no more to be heard—the child was dead." Liv. Age, xxxix, 600.—Church: Liv. Age, lii, 300.—Its influence on idiots: Ib., 310.—Mysterious: Ib., xxxvii, 736.—Prodigy in, Blind Tom: Liv. Age, lxxvi, 413.—Effect on the sick: "I will only remark here that wind instruments, including the human voice, and stringed instruments capable of continuous sound, have generally a beneficial effect—while the piano-forte, with such instruments as have no continuity of sound, have just the reverse. The finest piano-forte playing will damage the sick, while an air like 'Home sweet home,' or 'Assisa al pie d'un salice,' on the most grinding organ, will sensibly sooth them." Florence Nightingale. Liv. Age, lxxi, 135. "A divine force or energy sent forth from the eternal throne." Meth. Quar. Rev., 1848, 284.—Its four parts, or harmony: Ib., 283, *et seq.*—Church, its history: Liv. Age, xxxv, 289.—Of the modern opera: Ib., xix, 530.—Its history: Ib., 497.—Sacred of Scotland: Ib., lx, 251.—Jews, genius for: Ib., lviii, 703.—On the waves: Ib., xxix, 129.—"M. Chasles assumes music to be essentially instructive and spontaneous, emanating like genius, from the soul, and revealing itself long before the reasoning powers have reached maturity. In confirmation of this opinion he quotes the well-known fact that Mozart composed symphonies while yet a child, and Rossini,

Weber, Cherubini, were masters of their arts at a very early age. It is probably this idea which made Goethe call music demoniacal, in the Greek acceptation of the word, as being something beyond human reasoning and analysis; in one word an inspiration:" Ib., xci, 115.—Roman, Anglican, and Protestant: Ib., xcv, 47.—Attachment of Chas. V. to: Ib., xxix, 294.—The expression of character: Ib., xciii, 723.—The question of pitch. Ib., ci, 293.—Instruments of, ancient: Ib., cxiv, 63.—Drawing-Room: Ib., cxxvi, 765.—Influence of church: Ib., civ, 123.—"Some music and oratory enchant and astonish. . . . There is a kind of music that will not allow this. Dr. Worgan has so touched the organ at St. John's, that I have been turning backward and forward over the Prayer Book for the first lesson in Isaiah, and wondered that I could not find Isaiah there! The musician and the orator fall short of the full power of their science, if the hearer is left in possession of himself." Cecil's Remains, 219.—Church, folly of not letting the people have their own: Cobbett's Wks., vi, 625.—Church, improved by Gregory the Great: Milman's Lat. Christianity, i, 140.—In Anglo-Saxon church: Ib., ii, 97.—Why introduced into education by the ancients: Aristotle's Wks., 297, *et seq.*—Its efficacy in moral discipline: Ib., 305.—Shadwell's proficiency in: Dryden's Wks., x, 448.—Cultivation of vocal: Meth. Quar. Rev., ii, 245.—Modern notation: Westm. Rev., l, 462.—In Italy: Fras. Mag., xl, 159.—Metaphysics of: Blackw. Mag., xi, 528; ib., xv, 587.—National: Liv. Age, xxii, 269.—Intonation in: Ib., xxvi, 473.—Progress of the English Choir: Fras. Mag., xliv, 609.—Recommended to youth: Milton's Wks., ii, 391.—Different schools of: Goldsmith's Wks., i, 173.—Uniformly imitative would be ridiculous: Swift's Wks., xix, 154.—Of Love: Sir T. Browne's Wks., ii, 106, *et seq.*—Heavenly, what it is: Philo Judæus, iv, 410.—Ib., i, 310.—Italian, enervating: Bolingbroke's Wks., i, 476. "In the best sense, does not require novelty; nay, the older it is and the more we are accustomed to it, the greater its effect." (Goethe) Liv. Age, cxxix, 118.

752. MYSTERIES.—Sacred, often involved in enigmatical words: Jackson's Wks., i, 212.—Danger of prying into: Ib., vi, 157.—Sometimes in the form of one letter: Ib., vii, 72; ib., viii, 125, 126; ib., vii, 74; ib., ix, 512.—Grecian, in a moral point of view: Horne's Intro., i, 6.—In religion, no ground of rejection: Ib., i, 378, *et seq.*—Sense of scripture, defined: Ib., ii, 359, *et seq.*—Calvin's Insts., iii, 300; ib., i, 323.—Dramatic: Milman's Latin Christianity, vi, 496.—Origin of: Dryden's Wks., xv, 247.—How those of the Æolists were performed: Swift's Wks., ii, 156.—Of those in the Christian religion: Ib., x, 23.—Should not be explained in sermons: Ib., v, 104.—Sacred not to be spoken to the uninitiated: Philo Judæus, iv, 245.—Concealed from catechumen: Bingham's Wks., iii, 377.

753. MYSTICISM.—Of Fenelon: Liv. Age, xcvi, 171. "Is rather a mood of mind than a theological creed; it may exist in almost any form of belief when fancy and enthusiasm run riot over reason." Liv. Age, li, 738.—Hours with the mystics: Rob. Alf. Vaughan, *in fine.*—In our own day: Meth. Quar. Rev., 1848, 202.—Emerson's: Liv. Age, xvi, 101.—In the Fourteenth century: Ib., cxxiii, 451.—In general: Milman's Lat. Christianity, iii, 379; ib., iv, 439.—In Germany: Ib., vi, 554.—N. Eng., v, 348.—Not Christianity: Chris. Ex., xxiv, 262.

754. MYTH.—Of the common people: Renan Rel. Criticism, 73.—Of the middle ages: Liv. Age, xcix, 159. "Whatever the learned critics say, or assume to show concerning the gospel, there is certainly no myth in the epistles." Bushnell; Natural and Supernatural, 431.—Christianity according to Strauss is a collection of myths: Reason and Faith (Rodgers) 386.—As applied to the life of Christ: Chris. Ex., xli, 313.—In general: Bolingbroke's Wks., iii, 462.—Ib., iv, 271, 347.

755. MYTHOLOGY.—Its suggestions: Beauties of Ruskin, 373, *et seq.*—Defined as "a collection of riddles calculated to give a knowledge of the gods, and the dogmas of religion, to people who get at their secret." Renan's Rel. Criticism, 66.—Tongo has a god who fished the earth out of the sea: Liv. Age, xlvi, 64.—Siamese, its notions of the end of the world: Ib., 192.—The philosophy of: Ib., cxii, 29.—And Symbolism: Quar. Rev., iii, 323.—And religion of Ancient Greece: Ib., vii, 33.—Edda, and its origin: Knick., xxx, 95: Dub. Uni. Mag., xii, 86.—Of the Egyptians: Fras. Mag., xx, 1, 200, 326. Popular: For. Quar. Rev., xviii, 180.

N.

756. NAMES.—In Japan every one can change his name three times; when he is a child; when he is a young man; and when he is old. Liv. Age, xxx, 129.—Lord Lytton on the influence of: Ib., cxviii, 383.—And race, in England: Ib., cxx, 439.—Of plants: Ib., cxxii, 126.—Aristocracy of: Ib., xv, 57.—American: Ib., xlix, 145.—Changes of: Ib., lii, 12.—Scripture, different import of: Jackson's Wks., viii, 338.—Of persons and places liable to change: Horne's Intro., ii, 571.—Of things, put for the things themselves: Ib., 461.—Of the wicked, shortened in the Bible: Adams' Wks., i, 295.—Of the righteous lengthened: Ib., 296.—Good English better than affected singular ones: Ib., iii, 212.—Change of: Yr. Bk., iv, 487.—Anecdotes on the subject of: Montaigne's Wks., 154.—Change of, in scripture: Philo Judæus, ii, 238.—Defined, etc: Hobbes' Wks., i, 15, *et seq*: Ib., iii, 27, *et seq.*—The making of, process: Whitney's Life and Growth of Lang., 134, 151, 307.—Personal, as ancient as the use of words: Gibbon's Wks., iii, 368.—Originally every name had a distinct meaning: Ib.

757. NATIONALITY.—Want of, in American literature: Liv. Age, xvi, 97.

758. NATIONS.—Colonizing, all Protestant: "Protestantism, by its tendency to individualism, the simplicity of its methods, its small need of alliance with the rest of Christianity, seems to be eminently the colonist's religion. With his Bible, the Englishman, in the depths of Oceanica, finds the religious nutriment which the Catholic cannot get, unless he has an official establishment of Bishops and Priests. M. Prevost de Paradol well says: 'Of six men who, axe and gun in hand, penetrate unexplored solitudes, set up their dwelling, soon build a city, establish a family there, and speedily a state, hardly one belongs to the Roman Church; and in most instances, if he does not leave it himself, he does not keep his children in it." Religious History of Criticism, Renan, 359.

759. NATURALIST.—The first: "Then at the central point of Jewish prosperity, you have the first great naturalist the world ever saw, Solomon; not permitted, indeed, to anticipate, in writing, the discoveries of modern times, but so gifted as to show us that heavenly wisdom is manifested as much in the knowledge of the hyssop that springeth out of the wall as in political and philosophical speculations." Beauties of Ruskin, 385. Their way of investigating truth, contrasted with that of

the school-men: Jackson's Wks., ix, 38.—Note book of a: Liv. Age, xxiv, 519; ib., xxv, 2, 118; ib., xxvi, 179, 225. 307, 548, 616; ib., xxvii, 222; ib., xxxi, 106.—In general: Bolingbroke's Wks., iii, 511.

760. NATURE. — Defined: "an about-to-be." "A chain of causes and effects, or a scheme of orderly succession, determined from within the scheme itself." Nature and the Supernatural, 37: "Nature never built a house, or modeled a ship, or fitted a coat, or invented a steam-engine, or wrote a book, or framed a constitution, ... these spring out of human liberty." Ib., 44.—Not an all-inclusive system: Ib., 21.—"Nature is the realm of things, the supernatural is the realm of power." Ib., 274.—Design in: New Chemistry, (Cooke), 213.—Beauties of: Beauties of Ruskin, 41, *et seq.* "You will find something far greater in the woods than you will in books. Stones and trees will teach you what you will never learn from masters. Do not the mountains drop sweetness? the hills run with milk and honey, and the valleys stand thick with corn." St. Bernard, Liv. Age, lxxxi, 198.—And Art: Ib., ii, 487.—Not to be improved or mended: "Raffaelle *had* something to mend in humanity: I should like to have seen him mending a daisy, or a pease-blossom, or a moth, or a mustard-seed, or any other of God's slightest works! If he had accomplished that, one might have found for him more respectable employment, to set the stars in better order, perhaps (they seem grievously scattered as they are, and to be of all manner of shapes and sizes, except the *ideal* shape, and the proper size;) or, to give us a *correct view of the ocean*, that at least seems a very irregular and improvable thing; the very fishermen do not know this day how far it will reach, driven up before the west wind." Beauties of Ruskin, p. 67.—Nature is to God and his spiritual and free creatures, what the ball is to the players." Nature and the Supernatural, Bushnell, 253. "Nature is God's monument, not his garment:" Ib., 259.—Arts derived from the works of: Liv. Age, xii, 572. —At war: Ib., 615; ib., xiii, 182, 514.—Mysteries in; things unutterable: Ib., xvii, 98.—In what sense Emerson is a worshipper of: Ib., 99.—The unity of; in its completeness not to be realized by men or angels: Ib., xvi, 385.—The higher ministry of: Ib., cxv, 323.—Mind and will in: Ib., 387.—Religion of: Ib., cxxvi, 771; ib., cxxvii, 67, 475, 567.—Painting: Ib., xlii, 530.—Curiosities of: Ib., lvii, 388; ib., lxvi, 724.—Vs. progress: Ib., lxv, 254.—And prayer: Ib., lxxxviii, 429.—Relation of art to: Ib., xc, 387.—Its greatness in things small: Ib., lvi, 97.—"Its relation to revelation: "*Nature is one book of God, the Bible is another*, its claims as such, resting on grounds independent of Science, and unassailable by the evidence of Science. *They cannot be at variance.* Every seeming discrepancy in them must be capable of reconciliation. In every page the Bible sends us back to Nature to read there its mysteries and laws, written only in other symbols; and Nature, when rightly read, must also lead us to the Bible. Both employ the same instruments of the intellect—faith and reason; faith by which we accumulate our facts from testimony, reason by which we deduce from those facts legitimate conclusions. Both demand the same rigid scrutiny of testimony, the same careful application of reasoning. Both have their creeds —and creeds how wondrously analogous! Both rest those creeds upon things which have been heard and seen. Both link those things with one great First Cause, the Creator of heaven and of earth; both minister to each other's wants." Liv. Age, lxxi, 388.—The ruling of, man's highest function: (Goethe) Liv. Age, cxxix, 117.—Course of, explained: Horne's Intro., i, 205.—State of, inconveniences of: Burke's Wks., i, 11.—The law of: Cobbett's Wks., v, 397.—The relation of the poor to: Ib., vi, 336, 750.—Aspects of: Liv. Age, xxiii, 587.—Law of development in: Brit. Quar. Rev., iii, 178.—No danger of her being exhausted: Johnson's Wks., v, 10.—Beautiful, and its imitation: Lavater's Wks., ii, 363.

761. NEBULÆ.—Brit. Quar. Rev., vi, 9; Westm. Rev., xxv, 390; Brit. Quar. Rev., iii, 349.—Hypothesis, concerning: Knick. xxxvii, 21.

762. NECESSITY.—Not inconsistent with contingency: Jackson's Wks., v, 88, 95, 292, 295, 358, *et seq.* How far it enters into human affairs: Ib., ix, 160, 380.—Absolute, distinguished from necessity *secundum quid*: Calvin's Insts., i, 245, *et seq.*—Philosophy of: Eclec. Rev., 4th s. xii, 417.—And fate, not taught by Moses: Philo Judæus, ii, 154.—And choosing, how conjoined: Hobbes' Wks., iv, 242.—No such thing as freedom from: Ib., 278; Ib., v, 19, *et seq.*—The idea of, how formed: Hume's Wks., i, 206: Ib., iv, 96.—Definition of: Ib., i, 220; ib., ii, 162; ib., iv, 113.—Not subversive of religion: Ib., ii, 163; ib., iv, 114.—Various theories of, confuted: Ib., ii, 75, *et seq.*—In general: Bolingbroke's Wks., iv, 390, 430.

763. NEEDLE-women.— Distress of: Westm. Rev., l, 371.—Work of ancient: Eclec. Rev., 4th s. ix, 676.

764. NEGRO.—Army, policy of a, for the north: Liv. Age, lxxvi, 136.—Prof. Huxley on: Ib., lxxix, 94.—The author of this book on: Meth. Quar. Rev., Jan. 1875.—Troops; how their use exasperated the South: Liv. Age, lxxxiv, 141.—Grammarian, a: Ib., cii, 805.—Bible: Ib., xxiv, 346.—The controversies concerning: Ib., 248, 465.—Free: Ib., xxxi, 89, 90.—Saturnalia: Ib., xli, 190.—Minstrelsy: Ib., lxxii, 397.—Proverbs: Ib., lxxxvi, 133.—Sermons: Ib., xciii, 117.—Conference: Ib., cxxix, 106.—Code, sketch of: Burke's Wks., ix, 285.—Slavery: Cobbett's Wks., i, 215.—Modern and ancient law between nations on enslaving: Ib., i, 128.—Character vindicated: Ed. Rev., vi, 326.—T. Carlyle on: Liv. Age, xxiv, 248.—Prospects of: Westm. Rev., xx, 168.—Cause of his blackness: Sir T. Browne's Wks., i, 213; ib., iii, 263, *et seq.*—Remarkable,—Blind Tom, his history, abilities, etc: Liv. Age, lxxvi, 413.—In slavery: Ib., lxviii, 764.—Our duty towards: Ib., lxxix, 38.—Nomadic of the South: Ib., xciii, 255.—And philosophers: Ib., xci, 181.—New trade in: Ib., lvi, 248.—Character of: Ed. Rev., vi, 331.—Management of: DeBow's Rev., x, 621; ib., xi, 369.—Social capacities of: Ed. Rev., xlv, 383.—No excuse for the cruelty with which they are treated: Spec. No. 215.—Tragical story of: Ib.—An inferior race: Hume's Wks., iii, 236.—"The only way of effectually reconciling the two colors would be to allow polygamy. Every black or white man should be allowed to have a wife of each color. By this means in the next generation nearly all would be alike, and consequently all jealously and hatred would be done away." O'Merea's Nap. ii, 218.

765. NEIGHBOR.—Meaning of the word: Liv. Age, lxxxix, 129.—*hood*, law of: Burke's Wks., viii, 185, *et seq.*—What meant by loving as ourselves: Swift's Wks., x, 148.—Good and bad: World, No. 108.

766. NEMESIS.—Of faith, Froude on: Fraser's Mag., xxxix, 545.—And the Chinese war: Liv. Age, xiii, 349.—An old maid: Spec., No. 483.

767. NEPOTISM.—Of Gregory X: Milman's Lat. Chris., v, 100.—Prevalence of: Ib., 398; ib., vi, 36, 386.

768. NEWS-BRINGER.—The unwelcome: Liv. Age, lxxxiv, 147. "Tigranes, King of Amenia, struck off the head of the man who brought him the first account of the approach of a formidable enemy." Adam Smith. Theory of Moral Sentiments, Pt. ii, Sect. iii.—An unfortunate burgher of Amsterdam was scourged at the whipping-post because he mentioned that the Prince of Orange had forded the Meuse: Rise of Dutch Republic, (Motley) Pt. iii, ch. 4.—"Rawdon married—Rebecca—governess—nobody—Get out of my house [to Miss Briggs] you fool—you idiot—you stupid old Briggs—how dare you? Thackery, Vanity Fair, ch. 16.

769. NEWSPAPERS.—In 1731: "Upon calculating the number of newspapers 'tis found that (besides divers written accounts) no less than 200 *half sheets* per month are thrown off from the press only in London, and as many printed elsewhere in the three kingdoms." Gent's Mag., Jan. 1, 1731.—New York Times: Liv. Age, xxxvii, 28.—Stamping of: Ib., xxx, 593.—The genesis of: Ib., lxxxiv, 522.—The business of: Ib., xxv, 323, 467.—Notes upon: Ib., 619.—Antidote to: xxxiii, 91.—In general: Ib., l, 433, 576.—Old English: Ib., xlix, 384.—American: Ib., 546.—Dutch: Ib., 565.—Russian: Ib., 614.—Religious: Ib., 760.—In Paris: Ib., xlvii, 220.—In Constantinople: Ib., 316.—Gratis: Ib., lxxxiii, 467. A test of habits and tastes: Ib., iv, 25.—And New York: Ib., 211.—Their power in the United States: Ib., 730.—Hiring out, a five pound penalty for so doing in England: Ib., ii, 445.—Indicate the character of the age: Ib., i, 274.—Their powerful influence in producing the revolution in France: Burke's Wks., vii, 24.—An editor's reminiscences of: Fras. Mag., xx, 588; ib., xxii, 336, 415; ib., xxiii, 699.—How to make: Ib., xx, 746.—History of: Eclec. Rev., 4th s. xxvii, 720.—Age of: Eclec. Mag., xxiii, 425.—In general: Goldsmith's Wks., ii, 17, 21.—Substitutes for: Sir T. Browne's Wks., i, 277.—First: Ib., 370, n.—Hurtful to weak heads: Tatler, No. 178.—How they should be conducted: Franklin's Wks., i, 123.—Humorous account of writers for: Ib., vii, 280. The abuse of: Ib., ix, 461.—Editing of: Carlyle's Fred. the Great i, 628.—Russian notion of: Ib., vi, 95.

770. NIHILISM.—Russian: Liv. Age, cxxvii, 254.—Its objections to a creation answered: Jackson's Wks., v, 225.

771. NICKNAMES.—"The *Débats* has had an agreeable article on the nicknames given by the Americans to their great men. Some of their names are even more graphic and descriptive in French than in English. *Dan-le-Noire* is a little softer than Black Dan, which, I think, needed softening. *Le Divin* is hardly equal to the God-like, *De Grand* Explicatour is certainly inferior to the Great Expounder—just as explaining is subordinate to expounding. *Le Garcon de Chariot* is a fair rendering of the Wagon Boy, and Mr. Corwin may be as proud of one as of the other. Old Rough and Ready is translated by *Vieux Rude et Pret-a-tout.* This is energetic and suggestive, but has the misfortune to resemble the slang sobriquets of the Paris desperadoes and of the more flashy swell-mob. Van Buren is to be known in France as *Le Petit Sorcier*, which is as good as the original. Benton is Frenchified into *Vieux Lungot.* . . . . . Scott's immortal hasty plate of soup is so disfigured that it means quite another thing. It is rendered be Vite, une assiette-de-soup: Quick! a plate of soup, here—as if the general was calling to the sutler for his dinner on a drum-head, in the midst of a raking fire." *Correspondence of the N. Y. Times.*

772. NIGHT.—Its terror in Africa: Liv. Age, cxxiv, 36.—Funeral: Ib., xxi, 333.—Telegraphs: Ib., lxx, 731.—Emblem of misery: Adams' Wks., i, 314.—A cause of the sublime: Burke's Wks., i, 160, 193.—Side of nature: Blackw. Mag., lxviii, 265; Liv. Age, xvii, 37, 289.—Described by Dr. Donne: Johnson's Wks., vi, 37.—A clear one described: Spec., No. 565.

773. NINEVEH.—"It is agreed by all profane writers, that it exceeded all others in circuit and magnificence; for it was in circumference four hundred and eight stadia, or furlongs, (sixty miles,) the wall being a hundred feet high, and so broad that three chariots might be driven abreast on the ramparts. The walls were adorned with fifteen hundred towers, each two hundred feet high." Liv. Age, xxviii, 603.—Ib., xxxvii, 423, 481.—Fulfilment of prophecies concerning: Horne's Intro., i, 289.—How prophecies concerning, fulfilled: Adams' Wks., i, 172.—And its remains: Liv. Age, xxi, 19; N. Brit. Rev., xi, 111; Liv. Age, xx, 358; ib., xxviii, 603; ib., xxvii, 235.—Mistakes as to its situation rectified: Gibbon's Wks., iii, 69.—Its rising greatness: Ib., 102.—Its palaces, etc: Newman, *in fine.*

774. NOBILITY.—Cannot exist in the United States: Madison's Papers, 778, 949, 953, 1234.—Origin of: Hallam's Mid. Ages, 69.—Letters of, when first granted: Ib., 87.—English, influence of: Ib., 432.—Patronized robbers: Ib., 433. "An hereditary order, all the descendants of a noble, being themselves noble." "An order out of which no member can fall, and into which no man can rise, except by certain defined processes." In what it differs from a peerage or an aristocracy: Liv. Age, lxxxi, 476.—Of the Continent: Ib., lxxvii, 613.—Of blood not destroyed the viciousness of one succession: Jackson's Wks., ix, 63.—A ground for Papal dispensations: Milman's Lat. Christ., vi, 381.—Their oaths against the people: Aristotle's Wks., ii, 424.—The: Blackw. Mag., xxiii, 335.—Of nature: Knick., x, 97.—English: Goldsmith's Wks., ii, 126.—Of England described: Swift's Wks., vi, 303.—Dangerous to the commonwealth: Ib., v, 132.—University education of: Ib., iii, 219.—Of Scotland, never likely to be extinct: Ib., 301.—Folly of the Irish: Ib., ix, 174.—True: Philo Judæus, iii, 496.—Censured: Burton's Ana. Mel., ii, 13.

775. NOMENCLATURE. — Principles of: Cooke's New Chemistry, 169.

776. NONSENSE.—"Whoever in these days of struggle and hard work, adds to 'the public stock of harmless pleasure,' is peculiarly deserving of a word of praise." Liv. Age, cii, 789.—Verses: Ib.

777. NOODLE. —Description of one: "There young Toots was, possessed of the gruffest of voices and the shrillest of minds; sticking ornamental pins into his shirt, and keeping a ring in his waistcoat pocket to put on his little finger by stealth, when the pupils went out walking; constantly falling in love by sight with the nursery-maids, who had no idea of his existence; and looking at the gas-lighted world over the little iron bars in the left-hand corner window of the front three pair of stairs, after bed-time, like a greatly overgrown cherub who had sat up aloft much too long." Dombey & Son, chap. ii.

778. NORMANS.—Their character in the eleventh century: Gibbon's Wks., iii, 11.—Their ravages in England: Hallam's Mid. Ages, 25.—Effect of the conquest of England on language: Ib., 540.—Destruction of MSS. by: Maitland's Dk. Ages, 231.

779. NORTH.—Why it conquered in the great rebellion: Liv. Age, lxxxv, 427.—Its relation to conquest in general: Reed's Lects. Eng. His.—Pole, the secret of:

Ib., cii, 123.—Pole, expeditions to: Ib., cxix, 305.—Ib., xi, 171.—Whereabouts it is: Ib., xlv. 202.—And South, the issue between: Ib., lxix, 493.—The opportunity of the: Ib., lxxviiii 474.—The victory of the: Ib., xciiii, 323.—And South: DeBow's Rev., vii, 262, 304; South: Quar. Rev., xv, 273.—Pole: Westm. Rev., x, 484.—Literature of the: Knick., xxx, 294; For. Quar. Rev., ii, 210.—Heroic ages of the: For. Quar. Rev., xxxv, 74.

780. NOVELS.—The modern: "In our own day we have seen some half-dozen novel-poems of the finest and most delightful workmanship—Canon Kingsley's *Hypatia* and *Westward Ho*, Reade's first version of the *Cloister and the Hearth*, Hawthorne's *Scarlet Letter*, Thackeray's *Esmond*, and Dickens' *Copperfield*. None of these excellent works, however, are so distinctly and emphatically poetic as the novels of Victor Hugo. Most poetic and finished as works of art are the novels of the late Nathaniel Hawthorne, most finished of all *The Scarlet Letter*, an effusion of terrible and stupefying gloom, but wonderfully finely wrought. If Victor Hugo had been fettered by an art as rigid as that of Hawthorne, and had restricted the size of his canvas accordingly, he would have escaped all those mad splashes of the brush which disfigure his best painting. Confined to the compass of the *Scarlet Letter*, *Les Travailleurs de la Mer* would have been of double its present value. We want all its gold, but not any particle of its dross. *Les Misérables*, too, might be curtailed one-half with tremendous advantage. As for *L'Homme qui Rit*, we are not so sure that it might not have been curtailed altogether, for one-third of it is hideous, another third of it is nasty, and the remaining third is only a repetition of what its author has said better elsewhere. Each of these works, despite its prose form, is a poem—a work which could have been expressed as well, or better, in verse." Robert Buchanan, New Quar. Mag.—Napoleon would not allow a novel in the palace. When he found one in the hands of a maid-of-honor, he threw it into the fire: Abbot, Harper's Mag., iii, 294.—Sydney Smith had a great dread of them: "I would keep from my daughters, immoral books, skeptical books, and novels; from which last I except Sir C. Grandison. I confess I have a very great dread of novels; the general moral may be good, but they dwell on subjects and scenes which it appears to me it is the great object of female education to exclude." Memoir of Sydney Smith, by Lady Holland, i, 368.—American: Liv. Age, xl, 51. "Rousseau's education with its results, justifies the fears of those who dread the influence on their children's minds of an unchecked habit of reading romances:" Liv. Age, xxxviii, 260.—Their imperfections as pictures of actual life: Ib., xxxvii, 149.—Sensation; the counterpart of the spasmodic poem: Ib., lxxvii, 435.—Comparative price of: Ib., 453.—Penny: Ib., 185.—Female writers of, some peculiarities of: Ib., civ, 575.—Empire of: Ib., c, 379.—How acted upon by the spirit of the times: Ib., cxv, 157.—Our first great writer of: Ib., cxxi, 643.—Writers of, their influence: Ib., cvi, 373. Novel-writer's world: Ib., xv, 337.—Modern: Ib., xlv, 643; liv, 705.—Money value of: xlix, 704.—Petition to writers of: Ib., lii, 180.—Lady writers of: Ib., li, 705.—British writers of: lxiii, 353.—Writers of female sensation: Ib., lxxviiii, 352.—Fault of modern: Ib., lxxxiii, 368.—Effect of reading, on girls: Ib., 569.—For family reading: Liv. Age, lxxxix, 85.—In general: Ib., xcv, 3.—"The novel is a subjective epic, in which the author asks permission to manipulate the world in his particular manner; all that concerns us, therefore, is to ask whether he has such a manner, and the rest follows of *itself*." Goethe, Liv. Age, cxxix, 123.—Writing of: Fras. Mag., i, 509.—A dialogue on: Blackw. Mag., lxiv, 459.—W. M. Thackeray on: Fras. Mag., xxviii, 349.—Noteworthy: N. Brit. Rev., xi, 255.—Taste for obscene, ridiculed: Goldsmith's Wks., ii, 212.—In general: Ib., ii, 336; ib., iii, 487.—Great inflamers of women's blood: Spec., No. 365.

781. NOVELTY.—The simplest source of pleasure to the mind: Burke's Wks., i, 121.—The danger of indulging a desire for: Ib., vi, 92.—And antiquity: Fras. Mag., xliv, 431.—The strong propensity of the human mind towards: Johnson's Wks., iii, 54.—A source of gratification: Ib., 409.—Its charms transitory: Ib., iv, 191.—The power of: Spec., Nos. 412, 626.—Fondness for, a convincing proof of a future state: Ib., 626.

782. NUMBERS.— Scriptural, contradictions in explained: Horne's Intro., ii, 504, *et seq.*—Curious observation on the subject of: Montaigne's Wks., 238.—Perfect: Philo Judæus, ii, 275.—Mystical properties ascribed to: Ib., i, 3.—Cannot be remembered without names: Hobbes' Wks., i, 13; ib., 96; ib., 133; ib., iii, 22; ib., iv, 21.

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783. OATHS.—Profane: In the early settlement of Virginia, Capt. John Smith sent men about to collect pitch, tar, and soap-ashes, and some to hew timber. "They who were discontented, drowned every third blow with a curse, which induced the President to make a rule against swearing. Every man's oaths uttered during the day were to be counted, and for each offence he was to have a gallon of water poured down his sleeve. So effectual was the punishment that in future there was scarcely one profane expression heard in a week." Liv. Age, xxxviii, 527.—When lawful: Bingham's Wks., vi, 165.—The Quakers, on taking: Ib., xv, 12.—Law of: Westm. Rev., xxxix, 80.—Why taken: Dub. Uni. Mag., xiii, 330.—Chinese, ceremony attending: Yr. Bk., iv, 1385.—Criminality of profane: Hall's Wks., v, 337.—The children of fashion: Swift's Wks., viii, 256.—The religion of: Ib., x, 52.—Mr. Peggotty's: "The only subject, he informed me, on which he ever showed a violent temper or swore an oath, was this generosity of his; and if it were ever referred to, by any one of them, he struck the table a heavy blow with his right hand (had split it on one such an occasion) and swore a dreadful oath that he would be 'Gormed' if he didn't cut and run for good, if it was ever mentioned again. It appeared in answer to my inquiries, that nobody had the least idea of the etymology of this terrible verb passive to be gormed; but that they all regarded it as constituting a most solemn imprecation." David Copperfield, chap. 3.—Nature of an: Webster's Wks., vi, 168.—Not to be accompanied by a religious test: Madison's Papers. 1366, 1468, 1560, 1622.—Required of the officers of the American army: Wash. Wks., v, 352, 552.—The form of it: Ib., 367.

784. OBSCURITY.—Of thought, in the writings of Emerson: Liv. Age, xvi, 100.—Antidote for: English Lessons for English People, 122.—Necessary to the emotion of terror or sublimity: Burke's Wks., i, 160.—In writing, the effect of haste: Johnson's Wks., iv, 173.—Often more illustrious than grandeur: Spect., No. 622.—Why dishonorable: Hobbes' Wks., iii, 80.

785. OBSTINACY.—"Is but constancy in a good cause." Sir T. Browne.—Resistance to great truths: Liv. Age, ix, 226.—Closely allied to the masculine vir-

tues: Burke's Wks., ii, 424.—To be checked in children: Montaigne's Wks., 40.

786. OCEAN.—One of the gods of the Gentiles: Hobbes' Wks., iii, 99.—How it lies: Ib., vii, 14; ib., 38.—Importance of superiority on the: John Adams' Wks., (10 vols. Boston: Little, Brown and Co. 1856), vii, 131, 163, 216, 220, 289, 295, 486, 651.—It individualizes those who live on it and beside it, more than any other influence in nature: Life of Story, i, 36.—The "Calvinism of its scenery:" Ib., 37.

787. ODIN.—Religion of: Gibbon's Wks., iii, 232.—His country: Ib., 233.

788. OLD-AGE.—Buffon says, "an oak only perishes because the oldest parts of the wood, which are in the centre, become so hard and compact that they can receive no further nourishment. Thus it is with old men." Liv. Age, xxviii, 175.—Wiliam Farr died in 1770 in his 121st year. He had 144 descendants, all of whom he survived. Thomas Parr died in 1635, aged 152.—Married for the first time at eighty-eight, and had children: Ib.—Its inconveniencies a fruitful theme for the moralist and satirists of all times: Ib., xx, 367.—Begins with woman at forty, and with men at fifty: Ib.—Of Isaiah: Liv. Age, lxxxiv, 369.—Concerning, by A. K. H. B: Liv. Age, lxvi, 131.—Memories of: Ib., 731.—In general: Montaigne's Wks., 177, 184, 203.—Its pleasures: Johnson's Wks., ii, 268; ib., 323.—Its vices: Ib., 324.—Its infelicities: Ib., 436.—Cicero's treatise on: Goldsmith's Wks., i, 179.—Its calamities wisely inflicted by God: Swift's Wks., xii, 271; ib., x, 452; ib., xvi, 326.—Premature: "Tom Pinch was perhaps about thirty, but he might have been almost any age between sixteen and sixty; being one of those strange creatures who never decline into an ancient appearance, but look their oldest when they are very young, and get it over at once." Martin Chuzzlewit, chap. 2.—The habits of: Franklin's Wks., vii, 132.—Tenderness for: Ib., 133.

789. OLIGARCHY.—Its four kinds: Aristotle's Wks., ii, 333, *et seq.*—A name given to aristocracy by those who dislike it: Hobbes' Wks., iii, 171, 683; ib., ii, 93; ib., iv, 127.

790. OMENS.—Blackw. Mag., lviii, 735.—Year Bk., iv, 1327, 1403.—Of satanic origin: Sir T. Browne's Wks., ii, 259.—Several absurd ones noticed: Ib., iii, 162.—Observation of, censured: Bingham's Wks., vi, 52, 74.

791. OMNIPOTENCE.—The foundation of all possibility: Jackson's Wks., v, 216.—Whatever possible to, always alike possible: Ib., ix, 488.—Spect., No. 565.

792. OMNIPRESENCE.—Three modes of: Jackson's Wks., v, 48, *et seq.*

793. OMNISCIENCE.—Of God: Hall's Wks., vi, 15, *et seq.*—In general: Bolingbroke's Wks., iv, 403, 417.

794. OPINIONATED.—"The man who is certain he is right is almost sure to be wrong, and he has the additional misfortune of inevitably remaining so." "Why our successes should not displace us in our opinions as well as in our persons, it is difficult to say." Life of Farraday, 172.

795. OPINIONS.—The most decided often stated in the form of questions: Burke's Wks., ix, 24.—The interest and duty of government to attend to them: Ib., x, 45.—Formation of: Westm. Rev., vi, 1.—Restriction of, among the ancients: Ib., xxiv, 135.—Cause of their variety: Johnson's Wks., xi, 496.—Montaigne's Wks., 67, 136.—Error in, result of solitude: Ib., viii, 59.—The mischief of different: Swift's Wks., vi, 288.—All power founded on: Ib., v, 338.—Most obstinate in religion: Ib., 339.—Slavery of men to: Philo Judæus, ii, 354.—Like comets move in great cycles: Liv. Age, lxxvi, 565.—How changed: "Some men change their opinions from necessity, others from expediency, others from inspiration!" Dickens.

796. OPPORTUNITIES.—Lost: "But, to see it, he must have overleaped at a bound, the artificial barriers he had for many years been erecting, between himself and all those subtle essences of humanity which will elude the utmost cunning of algebra until the last trumpet ever to be sounded shall blow, even algebra, to wreck. The barriers were too many and too high for such a leap. With his unbending, utilitarian, matter-of-fact face, he hardened her again; and the moment shot away into the plumbless depths of the past, to mingle with all the lost opportunities that are drowned there." Hard Times, Book I, chap. 15.

797. OPPRESSION.—The poor and illiterate judges of: Burke's Wks., vi, 346.—Difficulty of preventing: Johnson's Wks., v, 440.—Domestic: Ib., iv, 48.—An attendant on tyranny: Tatler No. 161. "I am an ass, indeed; you may prove it by my long ears. I have served him from the hour of my nativity to this instant, and have nothing at his hands for my service, but blows; when I am cool he heats me with beating; when I am warm, he cools me with beating; I am awakened with it, when I sleep; rais'd with it, when I sit; driven out of doors with it, when I go from home; welcomed home with it, when I return; nay, I bear it on my shoulders, as a beggar her brat; and, I think, when he hath lamed me, I shall beg with it from door to door." Comedy of Errors, iv, 4.

798. OPTIMISM.—This opinion is, briefly, not that the present system of being is the *best* that might be conceived; but the *best* which the *nature of things* would admit of." Watson's Insts., i, 419.

799. OPTIMIST.—"Hopefully believes in the sweetness and beauty of human life." Liv. Age, cxxix, 364.

800. ORACLES.—Heathen, undoubted veracity of some: Jackson's Wks., i, 60; ib., vii, 122, 131.—Pagan: Blackw. Mag., 41, 277.—A form of Satanic agency: Sir T. Browne's Wks., ii, 253, *et seq.*—Classical testimonies: Ib., iii, 330.—Tract on: Ib., iv, 223, *et seq.* On: Montaigne's Wks., 43.—Ridiculed by Caligula: Philo Judæus, iv, 116.—Ambiguity of: Hobbes' Wks., iii, 102.—Ceased on the planting of the christian religion: Ib., iii, 108.—In general: Bolingbroke's Wks., iii, 138, 218, 241, 459.

801. ORATORS.—Great, made, not born: Gold. Age Am. Oratory, 12.—Mr. Clay uttered the words: "The days are past and gone," with such beauty of expression that no man could hear him without a tear. Gold. Age Am. Oratory, 15.—When you heard him "you felt the pulse-beats of a young continent:" Ib., 33.—There are *points* in a true-born orator's make. Mouth and ears are remarkably large; Mr. Clay's mouth reminded us of the stone mouth of *Cheops*: Ib., 36, *et seq.*—"The column of Trajan stands in the Forum at Rome, amid the ruins of the ancient and the decay of the modern city; yet rising just as high and bright in the sunbeams to-day, and flinging on the remnants of a thousand years which lie around it, the same bold shadow, as when its sight first cheered the columns of the conquering Emperor, of whose fame it was the cap-stone. So is it with the statues of those men who, in their life-time

gazed down upon the fleeting questions of the hour. They stand upon the pedestals of eternity:" Ib., 71.—*Success* is the test of oratoric audacity: Ib., 202.—The *born* orator's mind does not start his blood, his blood sets his mind agoing: Ib., 223.—The transcendent legitimate climax of oratoric power will never be attained by any mere excellence of *matter*; it is in *manner*, in the *man*: Ib., 243.—Action important, a man who could not get near Clay said: "I didn't hear a word he said but, Great Jehovah! didn't he make the motions:" Ib., 252.—Tenor voice best for: Ib., 277.—Orators of antiquity had a musician standing behind them to touch the key-note on an ivory flute. First masters of the art thought it necessary to have *three* teachers for disciplining the tones of their voice. Everett could bite his lips between every member of his sentences: Ib., 277, *et seq.*—A genuine orator ought to be able to make the subject of "air-tight-stoves," as interesting and warming as themselves: Ib., 289.—All superior orators trust as little as possible to the moment's inspiration: Ib., 315. "Why gentlemen," said Everett, declining an invitation, "you only give me two weeks to prepare:" Ib., 316.—He had not a sufficiently spontaneous self-abandonment: Ib., 323.—Good living and digestion necessary to: Ib., 337.—Aristophanes said—"The orator is a man gifted with the voice of seven devils, born a scamp, and naturally able to pull wires:" Ib., 367.—The eminent quality of Wendell Phillips' oratory is moral power: Ib., 379. "Has a great knack at phrases and epithets:" Ib., 402.—"Blue-eyed natures more terrible when they do storm," *et seq*; Ib., 415.—"None but the orators of character, of devotion, of faith, are equal to the times:" Ib., 424.—Stupidity of some orators: Sid. Smith's Life, 51.—Should have a strong constitution, sound head, good digestion, robust chest, etc: Bautain on Extemporaneous Speaking, 231.—O'Connell's wonderful: Meth. Quar. Rev., 1848, 524.—As important among the Americans as among the Athenians: Liv. Age, xviii, 365.—Character of Mr. Gladstone's: Ib., xii, 126.—Its power: Ib., lix, 798. "If I were called upon to say who were the ablest orators in America, and were generally so esteemed, within my own memory (and I can confidently speak for the period of the last forty years) I should say they were, Fisher Ames, Samuel Dexter, Harrison Gray Otis, John Q. Adams, Josiah Quincy, Edward Everett and Daniel Webster, of Massachusetts; Alexander Hamilton and Rufus King, of New York; John Wells and Thomas A. Emmet (an Irishman by birth) also of New York; John Sergeant, Joseph Hopkinson, and Horace Binney, of Pennsylvania; Luther Martin and William Pinkney, of Maryland; Patrick Henry, James Madison (President,) John Marshall, (Chief Justice of the United States), John Randolph, (an eccentric genius) and William Wirt, of Virginia; William Gaston, of North Carolina; Robert G. Harper and Robert Y. Hayne, of South Carolina; Henry Clay of Kentucky; James A. Bayard, of Delaware. All these, excepting Edward Everett, were lawyers." Judge Story, Life ii, 325.—Windy: "Their Lord Decimus who was a wonder on his own Parliamentary pedestal, turned out to be the windiest creature here: proposing happiness to the bride and the bridegroom in a series of platitudes that would have made the hair of any sincere disciple and believer stand on end: and trotting, with the complacency of an idiotic elephant, among howling labyrinths of sentences which he seemed to take for high-roads, and never so much as wanted to get out of." Little Dorrit, Book I, chap. 34.

802. ORATORY.—"The oratory which, on a great exigency flows molten from a mighty soul, and which fuses all that it encounters in its burning stream, cannot be manufactured, for the purposes of illustration, in a funeral oration, or in a biography! The form may be pretty well caught, but the soul is wanting. . . . But in the case of Henry, we would as soon think of now imitating eolian harps, and winds moaning through tree-tops, and anon the crash and roar of the rushing tornado." Life of Jefferson, i, 181.

803. ORDEAL.—Purgation by: Burke's Wks., x, 354.

804. ORDERS.—Ecclesiastical: Calvin's Wks., iii, 502, *et seq.*—Of chivalry: Montaigne's Wks., 200.—What the ancients meant by different: Bingham's Wks., i, 51: Ib., 345, *et seq.*—Persons in, allowed to work at a trade: Ib., ii, 40.

805. ORGAN.—The, its power, etc: Liv. Age, xxvi, 473.—Interludes: Ib., lxxiv, 330.—History of a remarkable one: Ib., xiv, 93.—In Norwich cathedral: Sir T. Browne's Wks., iv, 26.—Its melody: "The organ sounded faintly in the church below. Swelling by degrees, the melody ascended to the roof, and filled the choir and nave. Expanding more and more, it rose up, up; up, up; higher, higher, higher up; awakening agitated hearts within the burly piles of oak, the hollow bells, the iron-bound doors, the stairs of solid stone; until the tower-walls were insufficient to contain it, and it soared into the sky.—Chimes 3d Quarter; Chs. Dickens.

806. ORIGINALITY.—Of mind: Fras. Mag., xv, 581.

807. ORNAMENTS.—"I see no way in which any woman can be saved, that deliberately persists in wearing ornamental jewelry as ornamental. In this category, ear-jewels must come in as decidedly the most ornamental." Dr. L. Pierce, Southern Christn. Ad., Oct. 9, 1872.

808. ORTHODOXY.—French: "France is the most orthodox country in the world, for it is the most indifferent to religion. To innovate in theology, is to believe in theology. Now, France has too much mind ever to be a theological country. Heresy has no business there: the only great heresiarch it has produced, Calvin, met with no success till he had passed its frontiers." Renan's Elements of Criticism, 326.

809. ORTHOGRAPHY.—Difficulties in settling: Johnson's Wks., x, 10.—Of the English language, its uncertainty: World, No. 101.—In general: Southey's Common-Place Book, i, 412.

810. OSTRACISM. — Necessity for: Aristotle's Wks., ii, 223.—"Its abuse: Ib., 225, *et seq.*—Aristides banished by it: Swift's Wks., ii, 306.—What it is: Ib., 331, note.—At Athens: Hobbes' Wks., iii, 200.—And Petalism: Hume's Wks., iii, 375.

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811. PAGANISM.—System of: Gibbon's Wks., iv. 70.—Its oracles not more venerable than its mysteries: Ib., 471.—Its oracles consulted upon all occasions: Ib.—Its mysteries: Ib., 472.

812. PAIN.—Beneficent: "That it is punitive we know. McCosh writes as though he had found out a great secret unknown to philosophy. It is no mystery, no matter of doubt; but all pain must not be brought into this category. The animals suffer! why? They have not sinned. Man is clothed all over with a nervous

tissue. These nerves minister to a higher than animal culture. Do you wish that your watch was a stone that it might not get out of order? To escape neuralgia would you be a fish or an ostrich? Dewey on Human Destiny, 188.—Its beneficent distribution: Liv. Age, xv, 338.—"Is the deepest thing we have in our nature, and union through pain has always seemed more holy and more real than any other:" Ib., lxxx, 535.—Of a wound, why thought to be in the same place as the wound: Hobbes' Wks., i, 407; ib., iii, 43; ib., iv, 31.—Some modern false prophets tell us . . . that pain is only a subordinate kind of pleasure, or at worst that it is a sort of needful hedge and guardian of pleasure. But there is deeper feeling in the universal heart of man, bearing witness to something very different from this shallow explanation of the existence of pain in the present economy of the world—namely, that it is the correlative of sin, that it is *punishment;* and to this the word pain, which there can be no reasonable doubt is derived from 'pœna,' bears continual witness. Pain *is* punishment; so does the world itself, no less than the conscience of every one that is suffering it, declare." Trench on Words, 48.—No transient, incidental occasional thing: Liv. Age, xix, 302.—A more powerful feeling than pleasure: Jackson's Works, x, 452.—Cause of: Burke's Works, i, 259.—How a cause of delight: Ib., 263. "If the pain be violent, 'tis short; and if long, not violent. Thou wilt not feel it long, if thou feelest it much, it will either put an end to itself, or to thee, which comes to the same thing; if thou canst not support it, it will export thee." Montaigne's Wks., 140.—And pleasure; chief springs of human action: Hume's Wks., i, 160: ib., ii, 360.—Compatible with creative goodness: Pre-adamite Earth, 178, 181, 287.—Its warning nature: Ib., 252.

813. PAINSTAKING.—"When an artist was elaborately finishing the back part of the hair of one of the four thousand statues that adorn the cathedral of Milan, one asked him why he finished it so carefully. No one will see the back part of the head. 'Because (said he) the Gods will see it.'" Beecher's Letters.

814. PAINTING.—"The most facile and accommodating of all the arts."—Goethe, Liv. Age, cxxix, 119.—Raphael and Da Vinci were painters. They felt an artistic interest in their themes. They were in love with beauty. But they were strangers to the supreme sentiment of truth, whether that truth were general or local. Thus they made the Virgin a young and beautiful woman, even at the foot of the cross, though she was then fifty years old; an age at which a Syrian female, a mother at fifteen, usually a grandmother at thirty, is a worn and ancient dame. They painted her of an Italian, not of a Hebrew type. Their landscapes were Italian, their edifices Italian, their viands Italian. They surrounded the angels of the Annunciation with knights in armor and the sports of a Roman Court. They pictured the Bethlehem khan as a modern inn. They turned the Marriage of Cana into a Venetian revel. They made the Last Supper a Tuscan feast." Liv. Age, lxxxv, 325.—Miniature and Cupola: Johnson's Wks., vi, 306.—Parallel of, with poetry: Ib., v, 134.—Advantages of historical: Ib., 179.—Proper and improper subjects: Ib., 180.—Different schools of, not to be united: Ib., 318.—Passion of the nobility for, ridiculed: Goldsmith's Wks., ii, 135.—An art of great extent: Spec. No. 555.—Probably of greater antiquity than writing: Spec., No. 415.—Anastatic, its invention: Liv. Age, iv, 665: Ib., vi, 144.—Natural: Ib., xl, 323.—Its antecedents: Ib., xlvi, 183.—In China: Ib., civ, 572.—Invention of: For. Quar. Rev., xix, 118.—New art of: Blackw. Mag., lv, 45.—The liberty of unlicenced demanded: Milton's Wks., ii, 395; ib., 417; ib., 428.—By subscription, first tried by Dryden's Virgil: Johnson's Wks., viii, 76.—Encouraged by the politest nations: Spec. No. 367.—The advantages of: Ib., 166.—The noblest art ever invented: Ib., 367.—Use and abuse of: Ib., 582.—Period of the invention of: Gibbon's Wks., iii, 563.—Jubilee of: Ib., v, 381.—". . . painting, music, and sculpture, such things are the ornamental fringe of a nation's life, but can never be made, without loss of al manliness of character, its main texture and woof." Trench on Words, 69.—The cheeks: "The Bishop of Amiens said to a lady whose conscience was at issue with her desires touching the wearing of *rouge.* 'Ah, ah!' exclaimed the good prelate, 'one casuist affirms in one sense, a second casuist in another. I choose, my dear madam, a happy medium; I sanction *rouging.* Paint, dear daughter, paint, since you so wish; but only on one cheek, dear lady!' and the *chère dame* laughed thereat till she became as rosy as nature or modesty ever painted withal." Liv. Age, lxxviii, 212.—The art of: Dryden's Works, xvii, 279, 339.—The pleasure of: Burke's Wks., i, 148.—Fresco: Westm. Rev., xliv, 108; For. Quar. Rev., xxxvii, 206.—History of: Ed. Rev., xlviii, 61.—Oil, history of: Ed. Rev., lxxxvi, 100.—Its success depends on chance: Montaigne's Wks., 76.—May flourish under tyrannical governments: Hume's Wks., iii, 101.

815. PALIMPSEST.—"A membrane or roll cleansed of its manuscript by reiterated successions." The process, and instances: Liv. Age, vi, 145.

816. PANTHEISM.—The Pantheism of which I am accused as a philosopher and poet, that Pantheism which I have always scorned as a contradiction and a blasphemy, resembles entirely the reasoning of the man who should say 'I see an innumerable multitude of rays, therefore there is no sun.'" Lamartine on Atheism, 12. "Those who have the dimmest sense of God have the dullest perception of what is opposite to God. Pantheism knows nothing of sin." Huntingdon's Christian Believing and Living, 86.—The doctrine of the correlation of forces the best antidote to: Broken Lights, n. 227.—Of Mr. Emerson: "The doctrine, to speak of it in its naked simplicity, is this—there is no individual soul in man, no free agency, no responsibility; but each is a structure formed by necessary laws as a part of one great being, and this one great being is the universal soul—and this universal soul is God." Liv. Age, xxvi, 13.—Has no room for the supernatural; for it has no room in the world, either for man or God:" Ib., lxxv, 375.—"Is in fact the denial of a true and living God, and the denial at the same time of the immutable character of morality:" Ib., lxxx, 533; Princeton Rev., xiii, 539.—Mythological and scientific: Schlegel's Philosophy of Lf. 223.—As fatal to truth as to rationalism: Ib., 230.—Cause of its existence in democratic ages: Democ. in Am. ii, 202.

817. PARABLES.—Of Christ: "If read together present an almost complete account of the ferment produced in a large and various society by a great principle presented to it impressively and practically." Ecce Homo, 74.—Christ's, their simplicity and power: Webster's Wks., ii, 609: Ib., vi, 157.

818. PARENTS.—Obedience to: different grounds of the obligation: Newman's Rhetoric, 37.—To be descended from conspicuous, why honorable: Hobbes' Wks., iii, 80.—Entitled to honor: Ib., 296; ib., ii, 119.—The honor due to: Philo Judæus, iii, 203.—Have the power of life and death: Ib., 206, 208.—Obedience to, the

basis of all government: Spec. Nos. 189, 449.—Too artful and mercenary in the marriage of their children: Ib., No. 313.—Relation to their children: Hume's Wks., ii, 98, *et seq.*—Their authority: Bolingbroke's Wks., iv, 183.—The old Roman law gave them the power of life and death: Bingham's Wks., vi, 191.—Not to be deserted by their children on pretence of turning monks: Ib., ii, 276: ib., vi, 193.—How they wrong their children: Burton's Ana. of Mel., ii, 405.

819. PARLIAMENT.—First summoned by Simon de Montfort, in the reign of Henry III. "When he cast that seed into the soil of his country, how little did he dream of the mighty and perpetual germination that it would disclose in after times!" Reed's Lectures on Eng. His., 149.—Its literary character: Liv. Age, xxi, 276.—Publications of: Ib., xxv, 333.—And Congress: Ib., xxviii, 384.—The literature of: Ib., xxxiv, 466.—Curiosities of its history: Ib., lxxv, 11.—Privileges of: Cobbett's Wks., vi, 317.—The long, its indictment of Charles: Hobbes' Works, vi, 34.—Origin of: Ib., vi, 157, *et seq.*—Cromwell's: Ib., 390.—Disadvantages of triennial: Burke's Wks. x, 81, 89.—History of: Westm. Rev., viii, 253.—Long, of 1640: Ed. Rev., lxxxiv, 40.—Privileges of: Quar. Rev., lxi, 68; ib., lxv, 319.—Reform of: Fras. Mag., ii, 612, 717; ib., iii, 231, 526; ib., iv, 66, 217.—Reformed, first session: Ed. Rev., lviii, 199; Westm. Rev., xix, 387; Fras. Mag., viii, 561.—Bribery in: Westm. Rev., xxv, 485.—Eloquence: Fras. Mag., iii. 395; ib., iv, 155, 321, 461.—Reporters of: Fras. Mag., ii, 282.—Not a convocation: Milton's Wks,, i, 296.—Its courage in punishing tyrants: Ib., 298; ib., ii, 485.—Not to be dissolved till grievances are redressed: Ib., i, 372.—What the name originally signified: Ib., iii, 439.—Above all law: Ib., 398.—Cautions on the choice of representatives in: Ib., iv, 328.—The right of punishing its own members: Johnson's Wks., xii, 85.—A man attainted of felony cannot sit in: Ib., 89.—Origin in England: Swift's Wks., xvi, 40, 204.—Absurdities in the choice of: Ib., x, 305.

820. PARODY.—"In its very nature almost forbids analysis; for what is a jest worth after it has been explained." "Its invention attributed to Hipponax a comic poet." Liv. Age, xlii, 337, *et seq.* On scripture: Ib., 344.—Several instances of: Ib., 346.—On part of the Empress of Morocco: Dryden's Works, xv, 407.—On the Hind and Panther: Ib., x, 91; ib., i, 330.

821. PARSIMONY.—Of ancient times: The Argives on apples; the Athenians on figs; the Tyrinthians on pears; the Indians on canes; the Carmanes on palms; the Sauromatians on millet; the Persians, *nasturtio*, with cresses; and Jacob made dainty of lentils." Adams' Works i, 5.—Hints on: Fras. Mag., xv, 161.—A favorite in the temple of Avarice: Tatler, No. 123.

822. PARTY.—Animosity of, a great evil: Reed's Lectures on Eng. His., 102.—Morality: Brit. Quar. Rev., i, 78.—Policy: N. Brit. Rev., i, 223.—Politics, philosophy of: Fras. Mag., xvi, 122.—Pernicious circumstance relative to: Swift's Wks., ii, 342.—Men adjust their principles to: Ib., v, 107.—Ignorant men, the most violently attached to: Ib., xvii, 373.—Ill effects of: Ib., x, 58, 88.—Prejudice in England: Spec. No. 432.—Crept into the conversation of ladies: Ib., 57.—Corrupts judgment and morals: Ib., Nos. 125, 399, 243.—Dissertation on: Bolingbroke's Wks., ii, 5.—Warps the judgment: Ib., i, 444.—Carries a man farther than he wishes: Ib., i, 467.—Effect of giving a name to: Ib., i, 433.—Names to be *discouraged by Christians*: Bingham's Wks., i, 7.

823. PASSION.—"The whole amount of passion of which any mind, with important transactions before it, is capable, is not more than enough to supply interest and energy to its practical exertions; and therefore as little as possible of this sacred fire should be expended in a way that does not augment the force of action." John Foster.—Located in the great sympathic nerve: Brodie's Mind and Matter, 117.—In general; Southey's C. P. Bk., ii, 205; ib., iv, 625.—When *mediate* and when *immediate*: Hobbes' Works, i, 120, *et seq.*—In general: Ib., iii, 12, *et seq.*—To be combated. "It is like a river, to be shut in behind its embankments; in vain you may have imprisoned it the whole length of its course; if there remains one single spot where the embankment is interrupted, it is as if you had done nothing." Preacher and King, 204.—Adam fell by his passion, Eve by her appetite: Watson's Insts., i, 431.—Indulgence of, incompatible with freedom: Burke's Wks,, vi, 64.—The ruling, the theory of: Johnson's Wks., viii, 130.—Reason its charioteer: Philo Judæus, i, 83, 105, 138.—Causes many faults: Spec. No. 438.—Relieved by itself: Ib., 520.—Its object: Hume's Wks., ii, 5, 9.—Transition of: Ib., 129.—Violent: Ib., 175: ib., 199; ib., 396; iv, 13; ib., 195; ib., 217; ib., 226.

824. PASSOVER.—Mode of celebrating, by modern Jews in Central Europe: Liv. Age, xxix, 151.—Symbolically explained: Philo Judæus, i, 220.

825. PAST.—The, cannot be destroyed: "Cicero attempted it when he carried away by stealth from the capitol, the plates of brass on which was inscribed the law which had proscribed him." Napoleon's Life of Cæsar, ii, 431.—Lessons of the: Knick., xxvi, 477; ib., iv, 165: Fras. Mag., xxxv, 1.—Law of the, stated: Pre-adamite Earth, 57.—Illustrated from inorganic nature: Ib., 79.—Illustrated from organic life: Ib., 133, *et seq.*—Illustrated from sentient existence: Ib., 182.

826. PATHOS.—In the Scriptures: Trail's Literary Char. of the Bible, 121, *et seq.*

827. PATIENTS.—They come with a small scratch, which nature will heal very nicely in a few days, and insist on its being closed with some kind of joiner's glue. They want their little coughs cured, so that they may breathe at their ease, when they have no lungs left that are worth mentioning. They would have called in Luke the physician, to John the Baptist, when his head was in the charger, and asked for a balsam that would cure cuts." O. W. Holmes' Currents and Counter Currents, 183.

828. PATRICIANS. — Their contests with the plebeians made contributory to the freedom of Rome: Machiavel's Works, ii, 11.

829. PATRIOTISM.—"That which inclines a man to prefer to his own interest, the interests of the country to which he belongs." Richard Cobden an example: Liv. Age, xcii, 325.—In general: N. Eng. Mag., vi, 318.—How inculcated in the New Testament: Hall's Wks., i, 371.—No man born a lover of his country: Johnson's Wks., viii, 131.—Of the Americans: De Tocqueville's Dem. in Am., ii, 240.—Absence of it in the feudal ages: Ib.—Springs from enthusiasm and love: Schlegel's Phil. of Lf., 36.

830. PEACE.—"It is happiness digesting." Victor Hugo.—Associations: Fras. Mag., xl, 228.—Prize essays on: N. Brit. Rev., xvi, 1.—Panacea: Blackw

Mag., xlix, 126.—Societies: Knick., iii, 333, 401.—More advantageous than war: Philo Judæus, iii, 409, 488.—The desire of, a characteristic of democratic ages: De Tocqueville's Dem. in Am., ii, 280.—Christian, universal: Schlegel's Phil. of Lf. 183.

831. PEDANTRY. Its definition: Swift's Wks., v, 231; ib., x, 217.—Not confined to science or to sex: Ib.—Fiddlers, dancing-masters, and heralds greater pedants than Lipsius or Scaliger: Ib., x, 217.—Obnoxious to men of mind: Montaigne's Wks., 79, 80.—Story illustrative of: Ib., 97.—Who are guilty of: Spec., No. 105.—In breeding as well as learning: Ib., 286.—Literary insupportable: Ib., 105.—Ridiculous in kings: Bolingbroke's Wks., i, 410.—"Like a pedant, that keeps a school i' the church." Shakespeare.

832. PEDIGREE.—Chesterfield placed at the head of his pedigree 'ADAM *de Stanhope*—EVE *de Stanhope*. The ridicule is very felicitous." Liv. Age, xxxix, 4. "Happy is the man who can trace his lineage, ancestor by ancestor, and cover hoary time with a green mantle of youth." Autobiography.—The vanity of: Spec. No. 612; Guar. No. 137.—The influence of time upon: "It is a very hard thing upon the great men of past centuries, that they should have come into the world so soon, because a man who was born three or four hundred years ago, cannot reasonably be expected to have had as many relations before him, as a man who is born now. The last man, whoever he is—and he may be a cobbler, or some low, vulgar dog for aught we know—will have a longer pedigree than the greatest nobleman now alive; and I contend that this is not fair." Nicholas Nickleby, chap. 6.

833. PEN.—"I would rather stand the shock of a basilisco than the fury of a merciless pen." Sir T. Browne.

834. PENANCE. — The severe, of Thomas A-Becket: Liv. Age, xxxix, 527.

835. PEOPLE.—Why the, may be said to govern in the United States: De Tocqueville's Dem. in Am. i, 184.—The source of power: Ib., ii, 310.—Different sense of the term in ancient and modern times: Ib., ii, 64.—The source of power: Webster's Wks., iii, 321, 323: Ib., vi, 221.—The right of, to free discussion: Ib., iv, 120.—In what respects sovereigns: Ib., vi, 22.—Their will to be ascertained by legislation: Ib., 227.—Their voice in choosing rulers: Franklin's Wks., iii, 57.

836. PERFECTION.—"The mind admires perfection in the abstract—but it does not admire *claimed human* perfection, for it knows it to be false. . . . A perfect human being, could such an one be found, would move like a lone planet in a distant sphere—its solitary heaven not irradiated by another star!" Life of Jefferson, i, 161.

837. PERFIDY. — Reflections on: Montaigne's Wks., 390.

838. PERFUNCTORINESS.—"To a man with any innate nobleness, no humiliation can be deeper, no shame more scalding, than to know that his life is not a reality; that his position is but phenomenal, and that while mistaken for a prophet he is but an actor." Giles' Illus. of Genius, 88.

839. PERJURER.—God will nail upon the head of the perjurer, his oath traitorously broken." Adams' Works, i, 7.—His deep criminality: Hall's Wks., v, 330. Law for his punishment defective: Swift's Wks., xiii. 272.—The condemnation of: Philo Judæus, iv, 256.—Censure on: Bingham's Wks., vi, 179.—"Thus pour the stars down plagues for perjury." Shakespeare.

840. PERIODICALS.— Of England: Blackw. Mag., ii, 670; Westm. Rev., l, 206.—Of America: Ib., lxiii, 106.—Influence of: Ib., xvi, 518.

841. PERIPATETICS.—The followers of Aristotle: Hobbes' Works, iii, 668: ib., iv, 388; ib., vi, 98.—Some of their doctrines incogitable: Ib., vii, 115.—Idea of their sage: Montaigne's Wks., 44.—Their opinion as to truth: Ib., 257.—As a sect: Philo Judæus, iv, 423.—Their philosophy: Hume's Wks., i, 285; ib., ii, 464; ib., iii, 135; ib., iv, 309; Bolingbroke's Wks., iii, 151, 186; ib., iv, 95.—The school of: Tennemann's Manual, 114, 158, 264.

842. PERSECUTION.—Of the Vaudois: Three thousand perished in a single cavern: "four hundred infants found suffocated in their cradles or in the arms of their dead mothers." Israel of the Alps, 20; pushed with pikes over precipices and into heated ovens; ib., 34; other persons were sawed asunder. Others eighty-six in number, having been first flayed alive, had their bodies cleft in two and the ghastly portions were stuck on pikes along the high-road for the length of thirty-six miles. Their preachers and elders were burned alive, their bodies being covered with rosin and sulphur; ib., 42.—Peter Geymarali, had his entrails taken out and a fierce cat thrust in their place to torture him; ib., 45.—Some were bound up in the form of a ball, the head forced down between the legs, and then rolled over precipices; ib., 139.—Daniel Mondon, an elder, was compelled to witness the decapitation of his two sons, and the eventeration of his daughter-in-law, and the massacre of her four children; he was then driven at the pike's point, his sons' heads and the bleeding remains of his daughter-in-law being suspended round his neck, to Luzerna, where he was hanged; ib., 204.—James and David Prins, having resisted the utmost solicitations of the priests, their arms, from the shoulder to the elbow, were first flayed in strips, which, the upper end remaining uncut, floated on the living flesh beneath; then, the arms from the elbow to the hand, were flayed in like manner; then the thighs to the knees, and then the legs, from the knees to the soles of the feet, and in this condition they were left to die;" ib., 140; ib., 63; ib., 73, 74; ib., 121.—In Mass., 1656: Liv. Age, vi, 166.—Under Mary in England, two hundred and eighty-eight persons were burned: Liv. Age, xiii, 433.—Of the French Protestants: Ib., xxxviii, 454.—Its folly and futility: the sense in which "the blood of the martyrs, the seed of the church:" Ib., xliv, 259.—Its history, the history of marvelous fortitude and heroism: Ib., xlvi, 331.—Of the Jews, their massacre in the synagogue at Prague: Ib., lxxvi, 100.—In general: Southey's C. P. Bk., i, 8.—By Nero: Milman's Latin Christ'y, i, 26.—Under Trajan: Ib., 27.—By Maximin: Ib., 47.—By Decius: Ib.—Of pilgrims: Ib., iii, 227.—In France: Ib., v, 16.—Its inefficacy: Hall's Wks., iii, 306.—Destroys respect for the laws: Ib., 375, 378.—Always punished by God: Ib., v, 147.—Reprobated: Sir T. Browne's Wks., ii, 37.—In religious matters, immoral: Spec., No. 459.—An attendant on tyranny: Tatler No. 161.—Religious, cause of: Hume's Wks., iii, 64, *et seq.*—Its prevalence among Christian sects: Franklin's Wks., ii, 113.—Parable against: Ib., 121.

843. PERSEVERANCE.—Its force and excel-

lence: Johnson's Wks., ii, 279.—Necessary to eminence in learning and judgment: Ib., iii, 419.—In general: Goldsmith's Wks., i, 128.

844. PESSIMIST.—His view of life: "A cheerless and desponding conviction that life is nothingness and vanity." Liv. Age, cxxix, 364. "Does not teach as the word might suggest, that this world is the *worst* possible, only that it is worse than none at all." Ib., 365.—They teach that "misery grows with consciousness being greater in man than in the lower animals." Ib., 367.

845. PESTILENCE.—Hardens the heart: Read the account of all great plagues; the plague at Athens—the plague at Milan, as described either in the histories of the day and biographers of Cardinal Borromeo, or in the more popular pages of the best Italian novel, the 'Promessi Sposi'—read the account of the plague in London—and you will see that in all these cases the bulk of the people became more reckless and profligate than ever." Liv. Age, xv, 333.—"By an inevitable necessity follows close on the footsteps of the famine-blight." Ib., lxxvii, 484.

846. PHARISAISM.—Its zeal, aim, and practices: Liv. Age, xxxvii, 133.

847. PHENOMENA.—"Not from one line of reasoning, but from the whole mass of modern sciences, comes this immense result. Nothing is supernatural. Since being began, everything that has taken place in the world of phenomena has been the regular development of the laws of being, laws which constitute but one order of government—nature—whether physical or moral." Renan's Religious History and Criticism, 219.

848. PHILANTHROPIST.—Burke said of Howard: "He has visited all Europe—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur; not to form a scale of the curiosities of modern art; not to collect medals, or collate manuscripts;—but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries. His plan is original; and it is as full of genius, as it is of humanity. It was a voyage of discovery, a circumnavigation of charity." Newman's Rhetoric, pp. 43, 44.

849. PHILANTHROPY.—What it is: Spec., No. 177.—Mock, its varied forms: "It appeared to us that some of them must pass their whole lives in dealing out subscription-cards to the whole Post-office Directory—shilling cards, half-crown cards, half-sovereign cards, penny-cards. They wanted wearing apparel, they wanted linen rags, they wanted money, they wanted coals, they wanted soup, they wanted interest, they wanted autographs, they wanted flannel, they wanted whatever Mr. Jarndyce had—or had not. Their objects were as various as their demands. They were going to raise new buildings, they were going to pay off debts on old buildings, they were going to establish in a picturesque building (engraving of proposed West Elevation attached) the sisterhood of Mediæval Marys; they were going to give a testimonial to Mrs. Jellyby; they were going to have the secretary's portrait painted, and presented to his mother-in-law, whose deep devotion to him was well known; they were going to get up everything, I really believe, from five hundred thousand tracts to an annuity, and from a marble monument to a silver tea-pot. They took a multitude of titles. They were the Women of England, the Daughters of Britain, the Sisters of all the Cardinal Virtues separately, the Females of America, the Ladies of a hundred denominations. . . . . It made our heads ache to think, on the whole, what feverish lives they must lead." Bleak House, chap. 8.

850. PHILOLOGY.—In general: Knick. Mag., viii, 234, 347; ib., xxxii, 385.—Comparative: South. Lit. Mess. iii, 161; Ed. Rev., xciv, 151; N. Brit. Rev., xvi, 104.

851. PHILOSOPHY.—"The road to true philosophy is precisely the same with that which leads to true religion; and from both the one and the other, unless we would enter it as little children, we must expect to be totally excluded." Lord Bacon, *Novum Organon* Lib. i, Aph. 68.—Bacon's analyzed: Meth. Quar. Rev., 1847, 22.—Of the plan of salvation: Meth. Quar. Rev., 1847, 194.—Comte's positive: Meth. Quar. Rev., 1852, 9, *et seq*: Ib., 136.—Of Religion: Meth. Quar. Rev., 1850, 349: Ib., 509.—And faith: Ib., 185.—Special, as illustrated in the destruction of the Spanish Armada: Ib., 1863, 541.—Natural, false, moral, *etc*: Hobbes' Works *in fine*.—Its alleged contradictions to the Bible shown to be unfounded: Horne's Intro., i, 624, 630.—Foreign to Mohammedism: Milman's Latin Christy., vi, 441.—Aristotelian: Ib., 443.—Arabian: Ib., 448.—American: Brit. Quar. Rev. v, 88.—And faith: Meth. Quar. Rev., xi, 185.—Its doctrine of final causes: N. Brit. Rev., vii, 1; Fras. Mag., xvi, 254.—History of: Ed. Rev., lvi, 160; Meth. Quar. Rev., ii, 578.—Of consciousness: Blackw. Mag., xliii 187, 437; ib., xliv, 234, 539; ib., xlv, 419.—Of history Meth. Quar. Rev., ii, 383.—Positive: Ib., xii, 9, 169 329.—Revealed: Ib., vi, 414.—What the study of, consists in: Montaigne's Wks., 52.—Should be taught early: Ib., 93.—Three classes of: Ib., 257.—The absurdities of some: Ib., 270, *et seq*.—The mysteries of: Ib., 285.—The most perfect good of human life: Philo Judæus, i, 15, 309: Ib., ii, 173, 186.—The use of: Spec. Nos. 7, 10.—Distinguished from religion: Ib., No. 201.—Of common sense: Philos. of Sir William Hamilton, 19.—Of perception: Ib., 165.—Of the conditioned: Ib., 441. Its History: Tennemann's Manual, *in fine*.—Of style, its laws, etc: Kames' Ele. of Criticism, 422, *et seq*.—On a genius for: Gibbon's Wks., iv, 57.—What it is, and what it is not: Ib., 58.—The assistance it derives from literature: Ib., 59.—Of Life, its symbolical nature and constitution: Schlegel's Phil. of Lf., 261.—True method of: Ib., 351.—The crown of education: Ib., 356.—Two sources of error in: Ib., 536.

852. PHONETICS.—Changes of, in the growth of language: Whitney's Life and Growth of Lan., 49, 73.—Limit to its explanations: Ib., 73, 74.—In general: Nat. Mag., vi, 525; Fras. Mag., xl, 416.

853. PHRENOLOGY.—Its false teachings: Meth. Quar. Rev., 1847, 165, *et seq*.—Its relation to fact: Ib., 557.—Accepted by the author of Vestiges of Creation: Liv. Age, vi, 577.—"Its object is to discover a relation between certain intellectual and moral truths and certain physical magnitudes; and yet it does not directly compare those truths with those magnitudes, but with certain other magnitudes, supposed to be similar, and with which the truths in question have no connection:" Ib., 577, *et seq*.—Men whose brains have been half destroyed by suppuration, have preserved their intellectual faculties until the moment of death: Ib., lxvii, 537.—Ethics of: Ed. Rev., lxxiv, 201.—Its place and relations: N. Brit. Rev., xvii, 22.—Made easy: Knick., xi, 523.—Objections

to. Blackw. Mag., xiii, 100, 199.—Tested: Eclec. Mag., x, 188.—Vindicated: N. E. Mag., vii, 432.—Anticipated: Sir T. Browne's Wks., iii, 480.—In general: Tennemann's Manual, 485.

854. PHYSICIANS.—Lean to naturalism: Bushnell's Natural and Supernatural, 25.—Latimer's censure of: Liv. Age, li, 512.—The only true natural philosophers: Hobbes' Works. ep. ded. I.—Who attended Charles II: Dryden's Works, x, 79.—Lives of British: Month. Rev., cxxii, 600.—Plea for; Fras. Mag., xxxvii, 286.—Derivation of their remedies: Hall's Wks., iv, 496. —Their benevolence: Ib., 498.—A pleasing character of: Johnson's Wks., vii, 54.—In a great city the playthings of fortune: Ib., viii, 360.—Have the second claim of benefit to mankind: Ib., ix, 22.—Not made by books: Sir. T. Browne's Wks., i, 356.—Accounted atheists: Ib., ii, 1, 26.—And cooks, great quarrel between: Philo Judæus, ii, 466.—A formidable body of men: Spec. No. 21.—Their way of converting one disease into another: Ib., 25.—Allowed to lie: Ib., 234.

855. PHYSIOGNOMY.—Almost endless in variety: Sir T. Browne's Wks., ii, 89, n.—Considerations on. Montaigne's Wks., 517.—Every man in some degree master of it: Spec. No. 86.—Fallacious: Ib., 206.—Observations of at Cambridge: Ib., 518.—Its signs of melancholy: Burton's Ana. of Mel., i, 84.—Its basis, the science of human nature: Lavater's Wks., i, 13, *et seq.*—The basis of esteem and friendship: Ib., ii, 51.—The study of: Ib., 289.—Extracts from authors respecting: Ib., iii, 13.

856. PICTURES.—Their relation to religion: "A fit of unjust anger, petty malice, unreasonable vexation, or dark passion, cannot certainly, in a mind of ordinary sensibility, hold its own in the presence of a good engraving from any work of Angelico, Membin, or Perugino. But I nevertheless believe, that he who trusts much to such helps will find them fail him, at his need; and that the dependence in any great degree, on the presence or power of a picture, indicates a wonderfully feeble sense of the presence and power of God. I do not think that any man, who is thoroughly certain that Christ is in the room, will care what kind of pictures of Christ he has on its walls." Beauties of Ruskin, p. 234.

857. PIETY.—Is not an end, but a means of attaining the highest degree of culture by perfect peace of mind. Hence it is to be observed that those who make piety an end and aim in itself for the most part become hypocrites."—(Goethe) Liv. Age, cxxix, 120.—Modern; circumstances not favorable to: Ib., xxxi, 113.—The first quality of a hero: Dryden's Works, xiv, 161 —The means by which it might be made fashionable: Swift's Wks., ii, 405.—An ornament to human nature: Spec. No. 201.—Perfect pleasure arising from: Tatler, No. 211.—Meanness of concealing: Ib.—Causes of the decay of: Pepys' Diary, iii, 343.

858. PITY.—Should not be maudlin! "We want our consolers to be, not only the subjects of pain, but its conquerors through their suffering. The more masculine your pity, the more it moves and melts. We never value greatly the tears of easy weepers, and even of those of mothers and lovers the power and the preciousness are proportioned to the frugality. Very weak people cannot know what charity is; and on a hot provocation all their professed liberality sours back into bigotry, and their kindness curdles into hate. "Huntington's Christian Believing and Living, 181.—Reputed a vice among the Stoics: Montaigne's Wks., 28.—What it is: Spec. No. 937.—The most generous of all passions: Ib., 588.—A reasonable passion: Ib., 588.—A leading passion in poetry: Ib., 418.—Sign of a noble spirit: Ib., 208.—What it is: Hume's Wks, ii, 114; Ib., 116.

859. PLAGIARISM.—Dr. Paley charged with taking his "Natural Theology" from Dr. Nieuwontyt's Christian Philosopher. Meth. Quar. Rev., 1849, 159.—Dante charged with borrowing from Virgil; the fate of his suicides taken from the Polydorus of the Æneid: Ib., 1852, 65.—A writer in the Meth. Quar. Rev., April, 1851, intimates that Dr. Bushnell caught the eloquent inspiration of his famous address on "Work and Play" from one of Sir T. Browne's works. The author spoke to Dr. B. about this, and he said "he might have read a page or two of Browne when he was at school but owed him nothing. I got (said he) the idea of the address by watching a kitten play." Sydney Smith proved to be a most atrocious one; his sermons taken almost entire from Barrow: Liv. Age, x, 190.—Avoided by assimilation. Bautain on Extemporaneous Speaking, 163.—Lord Melbourne charged Brougham with stealing from Sheridan: Liv. Age, xx, 330.—"Many supposed plagiarisms are but the unconscious reflection of sentiments and images the source of which had been long forgotten:" Liv. Age, xxi, 401, n. *et seq.* Coleridge's Lectures on Shakespeare, said to have been plagiarized from Schlegel: Ib., xxv, 8.—Childe Harold, almost a literal translation from some verses by a poet named Wolfgang, and published in Munich, in 1794: Ib., xxv, 430.—The Pensees de Pascal are not always original: Ib., xxvi, 114.—"Paley boldly commences his Natural Theology with the example of the watch, although the same example had been already used by Nieuwentyt, and still earlier by Sir Matthew Hale." Ib., xxvi. 115.— Lord Holland plagiarized many of Blanco White's anecdotes and gave them as his own reminiscences: Liv. Age, xxix, 389.—Mr. Disraeli possesses the singular faculty of being able to *improvise quotations*: Liv. Age, xxxvii, 582.—His oration on the death of Wellington said to have been stolen from Thiers, and the peroration of his speech on the Corn Bill from Mr. Urquhart's Diplomatic Transactions in Central India: Ib., 597, 598 n.—Sterne charged with, by Dr. Ferrier: Ib., xli, 410.—Voltaire asserted that Gil Blas was translated or stolen from the Spanish of Vincent Espinel: Ib., xliv, 610.—Rogers, in his Table Talk. charged with: Ib., xlix, 44.—Bulwer charged with: Ib., xlix, 205.—Charles Reade's "Clouds and Sunshine," a reproduction of a French Drama: Liv. Age, lvi, 17.—Alexander Smith not to be judged harshly, his alleged plagiarisms never go farther than reminiscences: Ib., lx, 63.—De Quincey in his article on Lessing indebted to Lord Shaftesbury: Liv. Age, lxx, 596.—Mr. Read's Griffith Gaunt, taken bodily from the Frenchman of Two Wives: Ib., xcii, 164. —In general: Southey's C. P. Bk., ii, 571.—Charged on Shadwell: Dryden's Works, x, 418: Am. Whig Rev., x, 139.—O. W. Holmes' disgust for: Autocrat of the Breakfast Table, 168.—Not to be charged for similarity of sentiment: Johnson's Wks., xi, 477.—A charge often unjustly made: Ib., iv, 14.—Examples of many writers who have borrowed largely from former writers without acknowledging the obligation: Sir T. Browne's Wks., ii, 217, *et seq.*—Mistaken notions of: Gibbon's Wks., ii, 157. —The Pope is said to have burnt the works of Varro, the learned Roman, that Saint Austin might escape from the charge of plagiarism, being deeply indebted to Varro for much of his great work, The City of God. "This is not the only irreparable loss that has been attributed

to plagiarism. Cicero's treatise *De Gloriâ*, extant in the fourteenth century and in the possession of Petrarch, who lent it, and it was lost. Two centuries later it was traced to a convent library from which it had disappeared under circumstances justifying a suspicion that the guardian of the library, Pierre Alegonius, had destroyed it to conceal the fraudulent use made of the contents for his treatise *De Esilio*, many pages of which (to borrow a simile from the Critic) lie up on the surface, like lumps of marl on a barren moor, encumbering what they cannot fertilize. Leonard Arétin, believing himself the sole possessor of a manuscript of Procopiusor, the War of the Goths, translated it into Latin, and passed for the author until another copy turned up. The *Causeur* relates a similar anecdote of Augustin Barbosa, Bishop of Ugento who printed a treatise *De Officio* Episcoporum. His cook had brought home a fish wrapped in a leaf of Latin manuscript. The prelate had the curiosity to read the fragment. Struck with the subject, he ran to the market, and ransacked the stalls till he had discovered the book from which the leaf had been torn. It was the treatise *De Officiis* which, adding very little of his own, he published among his works, to the greater glory of God. . . . Sulpicius Serenus, the Christian Sallust, is believed to have copied his account of the capture of Jerusalem from the last books of Tacitus: Liv. Age, vol. xci, p. 459. . . . A living [in 1842] and distinguished American commentator has, in his exposition of the Book of Genesis, made a most unwarrantable use of Dr. Lawson's Lectures on Joseph. From the 37th chapter to the end of Genesis, a large portion is plagiarized from the Scotch expositor, we should say to the extent of two-thirds of the whole. Dr. Lawson's Lectures are published in two volumes, and matter to the extent of one of these is thus appropriated. 'There has been a similar robbery committed lately by one of our best English divines in a recent publication on the Book of Proverbs. Page upon page is taken from Lawson, with only the most meagre acknowledgment.' Liv. Age, xcii, 173. —"Parallel passages we consider of no importance. They simply prove that intellectual architects have occasionally stolen a brick from a neighbor's house. Literary informers may discover that beautiful ideas have been transported wholesale from one book to another; they may marshal their witnesses in formidable array, and come before the tribunal of the country; but the author, whilst pleading guilty, maintains that he has done no wrong. He has merely discovered that another has expressed what he desired to say as well as he could have done, and in the same spirit, and has taken advantage of the circumstance." Living Age, vol. xi, p. 85.—The remarks made by Disraeli on the death of the Duke of Wellington, were stolen from a speech of Thiers on the death of Marshal St. Cyr: Liv. Age, xxxvi, 29.—Wordsworth borrowed broadly and clumsily from Grey: Ib., 413.—The originality of the Declaration of Independence has been questioned: Jefferson's Lf., i, 186.

860. PLAGUE. — At Rome: Milman's Latin Christy., i, 437.—At Avignon: Ib., v, 536.—At Ferrara: Ib., vi, 279.—At Basle: Ib., 299.—Wickedness remarkably prevalent during continuance of: Burke's Wks., x, 88.—And Quarantine laws: Westm. Rev., iii, 499.—At Constantinople: Knick., xxiii, 511.—DeFoe's history of: Liv. Age, xxii, 224.—Of the fourteenth century: Fras. Mag., v, 415.—In Milan and other places: Sir T. Browne's Wks., i, 97, *et seq.*—A paper on the: Ib., iv, 277, *et seq.*—Of Egypt when they happened: Ib., iv, 153, —*Description of the*: Montaigne's Wks., 511.—Predicted: Pepys' Diary, i, 248.—Its appearance: Ib., ii, 48, 54, 68, 153, 233, 408, 428; ib., iv, 192.

861. PLANTS.—Forces which produce their organization: Draper's Treatise on, *in fine*. (New York: Harper Bros. 1844.)—On the vegetation of in water: Franklin's Wks., vi, 423.

862. PLAY. — Work needed for its enjoyment: "Play, after all, is a relative thing; it is not a thing which has an absolute existence. There is no such thing as play except to the worker. It comes out of contrast: Put white upon white, and you can hardly see it; put white upon black, and how plain it is. Light your lamp in the sunshine, and it is nothing; you must have darkness round it to make its presence felt. And besides this, a great part of the enjoyment of recreation consists in the feeling that we have earned it by previous hard work. . . . And then a busy man finds a relish in simple recreations; while a man who has nothing to do finds all things wearisome, and thinks that life is used up: it takes something quite out of the way to tickle that indurated palate: you might as well think to prick the hide of a hippopotamus with a needle, as to excite the interest of that *blasé* being by any amusement which is not highly spiced with the cayenne of vice. And *that*, certainly, has a powerful effect. It was a glass of water the wicked old French woman was drinking when she said, 'oh, that this were a sin, to give it a relish!' The Recreations of a Country Pastor, p. 125.

863. PLEASURE.—"The poor man's complaints and scorns, and rages against the world, are nothing to those of the broken and worn out men of pleasure. So it has been with them all, from the Imperial Tiberius, to the Aspasia of the modern French gaiety Ninon de l' Enclos, who said that if she could have foreseen what her life was to be, she would rather have died upon the threshold than to have lived that gay and guilty life." Dewey on Human Destiny.—"When we dip too deep in pleasure we always stir a sediment that renders it impure and noxious." Young.—Cause of the sense of: Hobbes' Works, i, 406; ib., iii, 42.—Sensual: Ib., iv, 35, *et seq.*—The pursuit of immoral: Johnson's Wks., ii, 285.—Sensual, volatile: Ib., iii, 42.—Varies with the seasons: Ib., 339.—Danger of unlawful: Ib., iv, 283.—Generally counterfeit: Ib., v, 68.—In general: Goldsmith's Wks., ii, 177.—The universal aim of mankind: Montaigne's Wks., 52.—Its dangerous consequences: Ib., 132.—The imperfection of human: Ib., 339.—Symbolized by the serpent: Philo Judæus, i, 47.—Curses against: Ib., 136.—Life of the man devoted to: Ib., i, 47; ib., iv, 276.—Often deceitful: Spec. No. 151.—The greatest in life: Ib., 424. —Its effects: Ib., 151, 152.—Its pursuit improper: Ib., 312—The soul susceptible thereof: Ib., 600.—Married to pains: Ib., 183.—Men of, lead a painful life: Ib., 624. —Of the table: Bolingbroke's Wks., ii, 360.—In general: Ib., iv, 364, 368.

864. POETRY.—Hebrew: Trail's Literary Char. of the Bible, 161, *et seq.*—Modern, stimulated by the Bible: Ib., 257.—The fine dramatic of Henry Taylor: Reed's Study of History, 23.—Revelation largely occupied by: Ib., 34.—Tragic; Four lectures on: Ib., 345. —So-called, "Saten" by Montgomery, "bears the same relation to poetry which a Turkey-carpet bears to a picture:" T. B. Macaulay, Liv. Age, xxxvii, 327.—Machine: Ib., xlix, 300.—"The mother of Goethe said, 'my son, whenever he had a grief, made a poem of it, and so got rid of it.'" Ib., lxxxiii, 104.—Recent American and English: Ib., lxxxvii, 421.—Lyrical, English: Ib., cxxii,

197.—English *vers de societé*: Ib., 707.—Modern, and scepticism, Ib., cxxi, 236.—Modern English: Ib., ci, 579. Proper names in: Ib., xi, 168.—Scottish: Ib., cvii, 612. —Its province and sources: Gibbons Wks., iv, 23.—How to perceive its beauties: Ib., 26, *et seq.*—A feeling of the infinite: Schlegel's Phil. of Lf. 425.—Spurious: Ib., 473.—Philosophical: Ib., 530.—At his death (Chaucer's) befell the earliest of the four eras of English poetry, the dark age; next from Spenser to Milton, its grand heroic age; from Milton to Thomson, the artificial; from Thomson till now, the age of revival." Might, and Mirth of Lit., 79.—"It is the breeze that lifts the weeds on the highway of time and brings to view the violets beneath. It is the holy water which, sprinkled on the Mosaic pavement of life, makes vivid its brilliant tints. It is the mystic harp upon whose strings the confused murmur of toil, gladness, and grief loses itself in music." Henry T. Tuckerman.—Pastoral: Southey's C. P. Bk., iv, 215.—Dramatic: Dryden's Works, iv, 211. —Art of: Ib., xv, 227, *et seq.*—Of the Hebrews, its peculiar construction: Horne's Intro., ii, 493, 503.—Moves the passions more than painting: Burke's Wks., i, 163; 302, *et seq.*—Decline and fall of: Fras. Mag., x, 646.—Descriptive: Knick., xxiii, 1; Blackw. Mag., xxvii, 279; ib., xlv, 573.—How far an art: Ib., xi, 153.—"Uses the rainbow tints for special effects, but always keeps its essential object in the purest white light of truth." Autocrat of the Breakfast Table, 56.—Contrasted with philosophy: Hall's Wks., ii, 480, 483, 486.—Similes in, considered: Johnson's Wks., viii, 176.—Pastoral: Ib., ii, 232.—Epic: Ib., iv, 110.—The art of sinking in: Swift's Wks., xvii, 1.—Opinion on the subject of: Montaigne's Wks., 126, 171.—Of divine institution: Guar. No. 51.—Beauties of sacred: Spec. No. 405.—The art of: Ib., 220.—Enfeebles the mind: "'Half-a-crown,' said Wegg, meditating, 'yes. (It ain't much, sir.) Half-a-crown. 'Per week, you know.' Per-week. Yes. As to the amount of strain upon the intellect now. Was you thinking at all of poetry? Mr. Wegg inquired, musing. 'Would it come dearer?' Mr. Boffin asked. It would come dearer, Mr. Wegg returned. 'For when a person comes to grind off poetry night after night, it is but right he should expect to be paid for the weakening effect on his mind.' 'To tell you the truth, Wegg,' said Boffin, 'I wasn't thinking of poetry, except in so far as this:—If you was to happen now and then to feel yourself in the mind to tip me and Mrs. Boffin one of your ballads, why then we should drop into poetry.' 'I follow you, sir,' said Wegg. 'But not being a regular musical professional, I should be loth to engage myself for that; and therefore, when I dropped into poetry I should ask to be considered so far, in the light of a friend.'" Our Mutual Friend, Book I, chap 5.

865. POLITENESS.—"My dear mother said to me once, of a person whose manner I had spoken well of, 'My son, he puts on his politeness as he does his best coat. Give me a man whose politeness is in his skin.'" Geo. W. Bethune, Life, 327.—Beyond the grave: Liv. Age, lxi, 683.—Progress of: Goldsmith's Wks., i, 336.—Description of true: Ib., ii, 155.—When inconvenient: Spec. No. 119.—Affectation of: Tatler, No. 230.—Rules for estimating its advantages: Ram., No. 98.—Causes of: Hume's Wks., iii, 142.—Character of: Ib., iv, 339.

866. POLITICIANS.—Ecclesiastical: Among the most famous must be named, Wolsey, Richelieu, Mazarin, Talleyrand and Antonille: Reed's Lectures on Eng. His. 141. "Julius Cæsar would have been the greatest man in history but for the fault he committed. Cæsar knew the men that were plotting to get rid of him, he therefore ought to have got rid of them." Napoleon: Antommarchi's Last Days of Nap. I, 249.—Of passion: Liv. Age, iii, 343.—British: Ib., xxxiii, 334.—Ethics of: Westm. Rev., xlii, 225.—And public opinion: Fras. Mag., xii, 32.—Not so useful as a common farmer: Swift's Wks., ix, 189.—Secrecy one of their most distinguished qualities: Ib., xi, 417.—The mischief they occasion: Spec. No. 556.—Their pranks: Burton's Ana. of Mel., ii, 499.

867. POLITICS.—None in the New Testament. "The founder of Christianity and his first followers did not interfere with forms and modes of civil government, otherwise than to teach that all governments, which answer the common purposes of social union, are equally legitimate and of divine right—for, 'the powers that be are ordained of God.'" Liv. Age, iv, 185.—Of the world: Ib., xvi, 597.—Not studied by pious men: Hall's Wks., iii, 334.—Reduced to a science: Swift's Wks., vi, 153.—Nothing required for their knowledge but common sense: Ib., iv, 249.—What they are: Ib., v, 463.—Prevail universally: Spec. Nos., 567, 568.—An academy for: Ib., 305.—The people should think and talk about: Bolingbroke's Wks., i, 293.—Moderation in: Ib., i, 428.—Neutrality in, infamous at Athens: Ib., i, 233.

868. POLYGAMY.—Among heathen converts; Bishop Colenso's letter on: Liv. Age, lxx, 482.—"Me bery good christian now," (shouted an African chief) "me only one wibe." "Ah, very well," says the missionary, "and what have you done with the other?" "Oder," says the gleeful savage, "me ate her up—nice!" Ib., 482.—Its renunciation no harder to a heathen convert than the renunciation of caste: Ib., lxxiii, 252.—Enslaves half the human race: Ib.—"No community on earth which allows polygamy and does not also concede to the husband the power of life and death:" Ib.—In general: Lit. and Theo. Rev., iv, 182.—Evils of: Hume's Wks., iii, 210.—In general: Bolingbroke's Wks., iv, 218, 222.

869. POLYTHEISM.—Deplorable effects of: Horne's Intro., i, 4, 7, 15, *et seq.*—Abolished by Christianity: Ib., 412.—The most ancient religion: Hume's Wks., iv, 436.—Forms of: Ib., 458.—In general: Bolingbroke's Wks., iii, 7, 216, 217, 334, 520; ib., iv, 316.—Its spread in Italy in the fifteenth century: Gibbon's Wks., iii, 55.

870. POMPEII.—"On the 24th of August A. D. 79, when Titus ruled over the Roman Empire, a town was basking in the bright sun upon the shores of the lovely Bay of Naples. Its inhabitants were following their different callings—buying and selling, feasting and mourning, fitting out their galleys for distant seas, bringing their various wares to the crowded markets, and eagerly preparing for new shows and gladiatorial fights after the long interdict against such theatrical amusements under which Nero had placed their town. . . . . In three days the doomed town had disappeared. It lay beneath a vast mass of ashes, pumice-stones, and hardened mud, to which subsequent eruptions, occurring at intervals during eighteen centuries, added fresh materials." Liv. Age, lxxxi, 387, 388.

871. POOR.—In general: Southey's C. P. Bk., i, 90; ib., ii, 61; Cobbett's Works, ii, 288; ib., iii, 466; ib., iv, 314, 340.—Their notions of their rights: Ib., vi, 568, —Their duties: Ib., 764.—Should be provided for by the commonwealth: Hobbes' Works, iii, 335.—The strong should be forced to work: Ib.—Surplus; should be deported to colonies: Ib., iii, 335.—What constitutes proper

compassion for: Burke's Wks., vii, 377; ib., viii, 367.—Duty and pleasure of relieving: Hall's Wks., 116, *et seq.*—Degraded state of the, in England: iii, 199.—Proposal for giving badges to them: Swift's Wks., ix, 44; ib., xvi, 290; ib., ix, 416.—More necessary than the rich: Ib., x, 35.—Enjoy many blessings not common to the rich: Ib., x, 100.—What Diogenes said of them: Guar. No. 94.—Their advantage: Spec. No. 200.—Fellow feeling of; "I think the best side of such people is almost hidden from us. What the poor are to the poor is little known, excepting to themselves and God." Dickens' Bleak House Chap. 8.—Public provision for the, an evil: Franklin's Wks., x, 407.

872. POPE. THE:—How to deal with him. "If I had been the Emperor of France after the battle of Solferino, I would have taken him by the scruff of the neck very gently, and said to him, 'you old cuss you! Long enough have you tormented men and made nearly three million and a quarter of subjects to hate you. That must cease. Keep your infallibility as long as you like, and make the most of the nonsense: decree the immaculate conception of the Mother of God and all her aunts if you like; nay you may excommunicate all the rest of mankind, the more the merrier, and damn them in the next world, but if you touch the hair of any honest man's head in *this* world, nay, if you wickedly scare a Jewish baby in his cradle, you have got to settle with me, that's all. Now pax vobiscum." Life of Parker.—His bulls ridiculed: Swift's Works, ii, 117.—Form of a general pardon given by: Ib., 120.—Change of name on becoming: Sir T. Browne's Wks., iii, 349.—Sick of the tooth-ache: Tatler, No. 129.—Leosthe, the best; the Innocents, the worst: Guar. No. 114.—Temporal power of, its rise: Bolingbroke's Wks., i, 426.—Power of the, attacked: Ib., ii, 240.—His advantage: Ib., iv, 39.

873. POPULARITY.—"The high and far-sounding popularity, felt, by all who have it, to be more oppressive than gratifying, . . . which, with its head among thorns, and its feet on the treacherous quicksands, has nothing to lull the agonies of its tottering existence but the hozannas of a driveling generation." Memoirs of the Life and Writings of Thomas Chalmers. Edinburgh, 1852, ii, 164.—The love of, great in the representatives of a democratic people: De Tocqueville's Dem. in Am. ii, 95.

874. POSSESSED.—"One affected with the form of trance-waking called double consciousness, with the addition of being deranged when in the paroxysm, and then, out of the suggestions of her own fancy, or catching at the interpretation put on her conduct by others, believing herself tenanted by the fiend." Liv. Age, xiv, 85.—Pythonic and Demonic theory of being: Ib., xix, 387: Ib., 443.

875. POVERTY.—"In the upper and lower Alps the peasants have not even wheelbarrows, they carry the manure on their backs. They have no candles but burn pine knots and bits of rope soaked in pitch. They make bread once in six months. In winter it becomes so hard that they cut it with an axe and soak it for twenty-four hours." Victor Hugo, Fantine, 13.—Of great masses in London, the richest city of the world: Liv. Age, xxv, 42.—Men famous in poetry, notwithstanding: Ib., xxxi, 529.—An extraordinary case of relieving: Ib., xxxvii, 59.—Of Richter: Ib., lxi, 774.—"Rich people break their hearts much sooner than poor people. Poor people cannot afford it. Holy poverty! black as its dark side is, it has its bright side too, that is, when it is honest, fearless, free from selfishness, wastefulness, and bickerings; above all free from the terror of debt." Mrs. Oliphant, Mistress and Maid, chap. vii.—When Seneca wrote his treatise in praise of poverty, he had some millions sterling out at usurious interest; and it was the pointed saying of South, that when he (Seneca) recommended people to throw away their money, it was with the view of picking it up himself." Liv. Age, xci, 452.—Hugh Miller and Mary Duff's last half-crown: Ib., lxx, 206.—The helpfulness of the poor: "I have known a shepherd who had come in from the hills in the twilight of a cold December afternoon, weary and worn out, find that the little child of a poor widow in the next cottage had suddenly been taken ill, and without sitting down, take his stick and walk away through the dark to the town nine miles off, to fetch the doctor." A. K. H. B. Liv. Age, lxviii, 526.—Of the people of England described: Cobbett's Works, v, 43, 44.—Dishonorable: Hobbes' Works, iii, 79.—Nothing afflicts so much: Ib., ii, 159.—Causes of: Westm. Rev., l, 62.—And emigration: Fras. Mag., i, 635.—Its afflictive scenes described: Johnson's Wks., ii, 338.—Why so often regarded with contempt: Ib., iv, 184.—When to be dreaded: Ib., 362.—The impropriety of reflecting on persons for it: Ib., vii, 339.—And plenty, a matter of opinion: Montaigne's Wks., 145.—In general: Philo Judæus, iv, 281.—Its advantages and disadvantages: Spec., No. 464.—Mortifications attending: Ib., 150.—"No matter what: He's poor, and that's revenge enough." Shakespeare.—A cause of melancholy: Burton's Ana. of Mel. i, 229.—Its extent in aristocratic and democratic countries compared: De Tocqueville's Dem. in Am., ii, 268.—And oysters: "'It's a very remarkable circumstance, sir,' said Sam, 'that poverty and oysters always seem to go together.' 'I don't understand you, sir,' said Mr. Pickwick. 'What I mean, sir,' said Sam, 'is that the poorer a place is, the greater call there seems to be for oysters. Look here, sir; here's a oyster stall to every half dozen houses. The street's lined with 'em. Blessed if I don't think that ven a man's wery poor, he rushes out of his lodgings, and eats oysters in reg'lar desperation.' 'To be sure he does,' said Mr. Weller senior; 'and it's just the same with pickled salmon.' 'Those are five very remarkable facts, which never occurred to me before,' said Mr. Pickwick."—Pickwick, chap. 22.

876. POWER.—No blessing in itself: Swift's Wks., x, 42.—Dangerous in the hands of persons of great ability: Ib., 52.—Lust of absolute: Ib., xiii, 195.—Balance of: Ib., ii, 293.—Military, ought always to be in subjection to the civil: Ib., iii, 61, 88, 89.—Union supplies the defects of: Ib., ix, 180.—Ideas of, whence: Hume's Wks., i, 217; ib., iv, 76.—What it is: Ib., ii, 46; ib., iv, 73, 91.—Love of, natural: Bolingbroke's Wks., i, 296.—Absolute, not a divine institution: Ib., i, 396.—Money the source of: Ib., ii, 166.—Fundamental to every other attribute: Pre-adamite Earth, 65.—Creation of matter, a display of: Ib., 77, 120.—Creative, unlimited; Ib., 126, 173.—Evidence of increased: Ib., 169.—Church, its crisis and conditions, Spiritual Despotism, i, *et seq.*—Balance of civil and ecclesiastical: Ib., 243.—Its attractions to low natures: "Power (unless it be the power of intellect or virtue) has ever the greatest attraction for the lowest natures; and the mere defiance of the unconscious house-front, with his power to strip the roof off the inhabiting family, like the roof of a house of cards." Our Mutual Friend, Book III., chap. 7.

877. PRAYER.—"It resembles the air of certain isles of the ocean, the purity of which will allow no life to

vermin. With this atmosphere we should compass ourselves about, as the diver surrounds himself with the bell before he descends into the sea." Vinet's Pastoral Theology, 116.—"One can no more pray too much than he can love too much, and if it is a heresy to pray beyond the written form, St. Theresa and St. Jerome were heretics." Victor Hugo. "To place by processes of thought the infinite below, in contact with the infinite above, is called prayer. . . . Those who pray are always necessary to those who never pray. We are of those who believe in the pitifulness of *orisons* and in the sublimity of *prayer*." Ib., Cosette, 135.—Public: "I love the custom of public prayers, and have taken more delight in praying with like-hearted people than ever in preaching to like-minded or otherwise minded." Theo. Parker's Life, ii, 332.—"Some men live in a spirit of prayer, who are scarcely able to fix themselves steadily to the solemn act of prayer." Cecil's Remains, 186.—No one contends that it changes the *immutable* laws of Deity: Meth. Quar. Rev., 1847, 185.—Theory of the author of Philosophy of the Plan of Salvation: Ib., 209.—Ceremonies at daily Jewish: Liv. Age, xxix, 147.—Liturgical and extempore: Ib., xxxiv, 530.—A short: "a common soldier, just before the battle of Blenheim, was heard saying, 'O God, if there be a God, save my soul, if I have a soul!' Atterbury, in whose presence this story was told, said he remembered a much better one, offered up likewise by a poor soldier, in the same circumstances, 'O God, if in the day of battle I forget thee, do thou not forget me.'" Ib., li, 818. "Not only has a reflex value on ourselves, purifying our hearts, dispersing our prejudices, hushing our troubled spirits into peace; *but it acts really, though mysteriously*, on God." Bamp. Lect., p. 532, quoted Liv. Age, lxxx, 585.—For ourselves and our enemies: Ib., 98.—Its relation to the *uniformity of nature*: Ib., lxxxviii, 429, *et seq*, —Its relation to God's will: Ib., 432.—Forms in: Ib., 433.—Distinction between prayer of *faith* and prayer of *calculation*: Ib., 434.—Book, changes in: Liv. Age, lx, 754.—". . . what pathos in the cry from the heart of the mighty thinker Aristotle, amid the gropings of, his bewildered reason eagerly seeking for certainty. . . . 'O Thing of Things! have mercy upon me!' Nothing in all antiquity more touching." Might and Mirth of Lit., 336.—In general: Southey's C. P. Bk., i, 169; ib., ii, 89, 105, 126.—Sailors: Southey's C. P. Bk., ii, 125.—Extemporaneous: Chris. Monthly Spec., ii, 352, 522.—Forms, not to be imposed on ministers: Milton's Wks., i, 200.—Lord's, no warrant for liturgies: Ib., i, 202, 457.—Extempore commended: Ib., i, 457.—And labor should co operate: Johnson's Wks., vi, 34.—For the dead, inclination to: Sir T. Browne's Wks., ii, 12n., 100.—Reflections on the subject of: Montaigne's Wks., 172.—Set forms how necessary: Spec., No. 391.—Improper expressions in censured: Ib., 312.—Directions for, by Socrates: Ib., 207.—Common, its excellency: Guar. No. 65.—Lord's: Spec., No. 207.—In camp: Wash. Wks., ii, 54.—Public, Franklin's motion for, in the Convention: Wks., v, 153. "I am not against extempore prayer, for I believe it to be the best kind of praying; but yet I am jealous that there are a great many such prayers made, especially in pulpits, and public meetings, without the breathing of the Holy Ghost in them: For if a *Pharisee* of old could do so, why may not a *Pharisee* do the same now? Wit and reason, and notion, is not screwed up to a very great height; nor do men want words or fancies, or pride to make them do this thing. Great is the formality of Religion this day, and little the power thereof." Liv. Age, xli, 222.

878. PREACHER.—How he is to be regarded: Beauties of Ruskin, 455.—A great, requires more than a mere oratorical gift: Liv. Age, lix, 798.—One who hesitates can never be great: Ib., 799.—Edward Irving's idea of what is needed in one who would be great: Ib., 804. A dull: "The clergy rarely hear any sermons except what they preach themselves. A dull preacher might be conceived, therefore, to lapse into a state of *quasi* heathenism, simply for want of religious instruction." Autocrat of the Breakfast Table, 31.

879. PREACHERS.—Female: "I think women might, with propriety, exercise their gifts in a private way, or among their own sex; but I never could see the propriety of their being public teachers. The seventy preachers sent out by our Lord were all men. So were the twelve apostles. Nor do we ever read of a woman preaching in the acts of the apostles. Hence, I conclude, women are not designed for public teachers." Memoir Joseph Entwisle, London. John Mason, p. 231.—The most successful seldom conclude a discourse with thoughts of sin and sorrow: Liv. Age, xlii, 540.—Imitation of great: Southey's C. P. Bk., i, 206.—Female: Ib., i, 118; ib; ii, 124.—True and false: Ib., ii, 48.—French political: Liv. Age, x, 441.—Religion of: Ib., lix, 563, *et seq*.—The greatest have been and are, the issue of the sedatest nation and least imaginative church in existence, the Scottish: Ib., 814.—American: Ib., lxii, 104.

880. PREACHING.—Powerful: The late Dr. Hawes of Hartford told the author that he once asked Dr. Williams to tell him how it was that Dr. Strong produced such powerful effects by his preaching. Dr. Williams, said he, left his chair, came over to me and gave me a most tremendous blow which almost laid me on the floor. He then threw his arms round my neck and kissed me. "There, (said he) that is the way Dr. Strong preached." Defects of modern: Nat. Mag., iii, 41.—For the times: Ib., iv, 79; ib., 133, 322.—Extemporaneous: Ib., 409, 506.—Manner of: "Does not Saint Chrysostom say, that before working the iron you must begin by softening it." Preacher and King, 142.—Methodist, its distinctive character. Meth. Quar. Rev., 1852, 66, *et seq*.—Its ideal: Ib., 281.—Characteristic sketches of: Ib., 430. —Metrical: Liv. Age, xxxviii, 774.—In general: Southey's C. P. Bk., i, 5; ib., 312, 332.—In general: Ib., ii, 12, 14, 39, 62, 81.—Its origin: Hall's Wks., i, 459.—Unequal effects of, accounted for: Ib., v, 462.—Its improvement in fifty years: Ib., vi, 258.—The office of Bishops: Bingham's Wks., i, 83; ib., iv, 516.—No Bishop preached at Rome for five hundred years together: Ib., i, 84; ib., iv, 526.—Lay: Ib., iv, 527.—Women never allowed to preach: Ib., iv, 531.—Rules and regulations concerning: Ib., ii, 152; iv, 527; ib., ix, 264.—Christ's, its diversity: "He spake of subjects as diverse from each other as are the deserts of Galilee from the streets of Jerusalem; the summit of Tabor from the tower of Siloam; the cedar of Lebanon from the hyssop springing out of the wall. He touched the political affairs of Judea, the passing incidents of the day, the transient controversies and heart-burnings of the Jewish sects, with a finger as firm and as luminous as he did the principles of morality and of religion. . . . . Many think that he was, at bottom, nothing more than a Pantheistic poet, because he shed on all subjects, on the lilies of the valley, the salt of the sea, the thorns of the wilderness, the trees of the field, the rocks of the mountain, and the sands of the sea-shore, that strange and glorious light which he brought with him to earth, and poured around him as from the wide wings of an angel, as from the all-beautifying beams of dawn." Liv. Age, xlii, 494.—Influence of simple: "A

friend conversing with Justice McLean, of the Supreme Court of the United States, said to him: "Since all the leading ministers of the country come here, you must have great privileges in the preaching line at Washington.' 'Not so much as you imagine, they all come with their grand discourses and high-flown elocution, but we have little of the simple gospel that edifies. There was, however, a man named Bethune, from Philadelphia, who pleased and profited me very much; he is a preacher of some distinction, but he took for his text, 'a little child,' and then he sought to bring all of us statesmen, judges and counsellors, to the position of little children before the Saviour; now that was a sermon to do a man's heart good." Life and Letters of Geo. W. Bethune, D. D., p. 195.—Dr. Chalmers said it should be suited to every style of conception and every variety of taste: Liv. Age, xxvii, 21.—To the masses: Ib., xlvii, 665.—Extempore, the broken metaphors to which it is subject: "Mentioned (says Moore in his journal) that I remembered, when a boy, hearing Kirwin talk of the 'Glorious *lamp* of day on its *march*,' and Conolly, a great Roman Catholic preacher, say, 'On the wings of Charity the torch of Faith was borne, and the Gospel preached from pole to pole.'"—Should only have one theme: "Hell is before me, and thousands of souls shut up there in everlasting agonies—Jesus Christ stands forth to save men from rushing into this bottomless abyss—He sends me to proclaim his ability and his love: I want no fourth idea! —every fourth idea is contemptible! every fourth idea is a grand impertinence.'" Cecil's Remains, p. 126.

881. PREDESTINATION.—Napoleon on: Las Casas' Life, iii, 260.—John Wesley on: Southey's Life, i, 33.—In general: Bolingbroke's Wks., iii, 385, 430, 519; ib., iv, 23, 77, 389, 416.

882. PRE-EXISTENCE.—The sentiment of, Sir Walter Scott not the first to give expression to: Liv. Age, viii, 23.—"A wonderful instance of apparent recollection of a previous life is related of himself by William Hone, the author of the Every-day Book. He says that one day he had to make a call in a part of London which was quite unknown to him. He was shown into a room to wait, and, on looking round, remarked, to his astonishment, that every object appeared familiar. It then occurred to him that there was a very peculiar knot in the shutter; and he determined to test the reality of the impression by examining into the fact. He therefore turned back the shutter, and found the knot. Previously to this, he had been a materialist; but the incident impressed him with the belief that there must be something beyond matter, and he finally became a member of a religious sect." Liv. Age, lxxviii, 202.—The doctrine of: Schlegel's Phil. of Lf., 137.—Remarks on the doctrine of: Franklin's Wks., vii, 58.

883. PREJUDICE.—Against educated and professional men: Meth. Quar. Rev., 1847, 58.—Against men of wealth: Ib., 64.—Cannot be created: Burke's Wks, ix, 405.—Described: Guar. No. 39.—Prevalence of: Spec. No. 101.—How it affects parties: Ib., 432.—Keeps hatred alive: Ib., 263.—Moral: Hume's Wks., iv, 543.—In general: Ib., iii, 270.—Religious: "I am a Jew: Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? if you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? if we are like you in the rest, we will resemble you in that." Shakespeare.

884. PRESENTIMENTS.—Of coming greatness, not universal; The Duke of Wellington, when a subaltern, applied to Lord Camder for a commissionership of customs; Lord Eldon meditated settling down as a provincial barrister in Newcastle: Liv. Age, iv, 592.—Fatal, several instances of: Ib., xxiv, 536.

885. PRESS.—The liberty of the: Milton's Wks., ii, 430.—Method for regulating: Ib., ii, 448.—Proceedings in Massachusetts hostile to the freedom of: Franklin's Wks., i, 26.—On the freedom of the: Ib., ii, 285.—Ironical account of the court of the: Ib., 508.—Extent of its influence: Ib., ix, 231.—Article on its abuse: Ib., x, 339.—Liberty of in America: De Tocqueville's Dem. in Am., i, 194.—A necessary consequence of the sovereignty of the people in America: De Tocqueville's Dem. in Am., i, 196.—Prosecutions of, in the United States rare: Ib., i, 200.—Why less powerful in America than elsewhere: Ib., i, 201.—Liberty of, not to be abridged: Madison's Papers, 741, 1365.

886. PRETENDER.—The social: "Mr. Flamwell was one of those gentlemen of remarkably extensive information whom one occasionally meets in society who pretend to know everybody, but in reality know nobody. . . . He had rather a singular way of telling his greatest lies in a parenthesis, and with an air of self-denial, as if he feared being thought egotistical." Dickens' Tales, chap. 5.

887. PRIDE.—"God would look twice before he damned me, said Tremonville, in his naive pride of birth." Preacher and King, 205.—Is at the bottom of all great mistakes: Beauties of Ruskin, 426.—"There are those who despise pride with a greater pride." Trench on Proverbs, 84, *et seq.*—The most universal and inveterate of all vices: Cecil's Remains, 220.—"It is only a very proud person who could venture to say he had no pride." Preacher and King, 139.—Why the proud man a miserable man: Meth. Quar. Rev., 1850, 442.—What it is: Hobbes' Wks., iv, 41, 103.—How punished; Ib,, iii, 357. —What share it had in original sin: Jackson's Works, vii, 412, 421.—Pretexts for: Calvin's Insts., i, 284.—"Pride, like smoke, will surge upward, though it vanish into air; massy virtue, like gold, keeps below, and is more preciously respected:" Adams' Wks., i, 151.—In women: "Pride in the sense of contemning others less gifted than herself, deserves the two lowest circles of a vulgar woman's Inferno, where the punishments are Small-pox and Bankruptcy." Autocrat of the Breakfast Table, 316.—The most unsocial of all the passions: Hall's Wks., i, 33, *et seq.*—Modern innovation in the use of the word: Ib., 172.—The source of anger: Johnson's Wks., ii, 68.—Characterized: Ib., v, 121.—The effect of hereditary wealth: Ib., vii, 338.—The baseness of: Swift's Wks., vi, 356.—How to extinguish it: Ib., x, 38. —Its composition: Ib., xvii, 385.—Disclaimed: Sir T. Browne's Wks., ii, 102; *et seq.*—Discussed: Ib.—Its evil consequences: Montaigne's Wks., 255.—A vice: Guar. No. 153.—A spring of action in most men: Spec., No. 394.—All men run into it: Ib., 462.—A great enemy to a fine face: Ib., 33.—A man crazed with, a mortifying sight: Ib., 201.—Cause of: Hume's Wks., ii, 19, 37.—When vicious: Ib., 386.—When essential: Ib., 389, 391.—How censured in the early church: Bingham's Wks., vi, 334.—"I do hate a proud man, as I hate the engendering of toasts." Shakespeare. "He that is proud eats up himself; pride is his own glass, his own trumpet, his own chronicle: and whatever praises itself but in the deed, devours the deed

in the praise:" Ib. "He is so plaguy proud, that the death tokens of it cry,—*No recovery*:" Ib.—And praise, a cause of melancholy: Burton's Ana. of Mel., i, 177.—The ruling vice of the age: De Tocqueville's Dem. in Am., ii, 263.—The characteristic of a democratic people: Ib., ii, 314.—Of place, the last thing that deserts a sinking house: Carlyle's Fred. the Gt., i, 246.—Its character: Schlegel's Phil. of Lf., 28.—Its fall: "Oh, moralists, who treat of happiness and self-respect, innate in every sphere of life, and shedding light on every grain of dust in God's highway, so smooth below your carriage-wheels, so rough beneath the tread of naked feet, bethink yourselves, in looking on the swift descent of men who *have* lived in their own esteem, that there are scores of thousands breathing now, and breathing thick with painful toil, who in that high respect have never lived at all, nor had a chance of life! Go ye, who rest so placidly upon the sacred Bard who had been young, and when he strung his harp was old, and had never seen the righteous forsaken, or his seed begging their bread; go, Teachers of content and honest pride, into the mine, the mill, the forge, the squalid depths of deepest ignorance, and uttermost abyss of man's neglect, and say can any hopeful plant spring up in air so foul that it extinguishes the soul's bright torch as fast as it is kindled! And, oh! ye Pharisees of the nineteen hundredth year of Christian Knowledge, who soundingly appeal to human nature, see first that it be human. Take heed it has not been transformed, during your slumber, and sleep of generations, into the nature of the Beast's." Martin Chuzzlewit, chap. 13.

888. PRIMOGENITURE.—In general; Westm. Rev., xxiv, 503; Ed. Rev., xl, 350; Westm. Rev., ii, 503; Eclec. Rev., 4th s. xxiii, 323.—And entail: Blackw. Mag., xiii, 77.

889. PRINCIPLES.—"The only lamps that burn without smoking. They are the only lamps that need no replenishing whilst they burn. They burn forever." Theo. Weld.—"I have long adopted an expedient, which I have found of singular service. I have a shelf in my study, for tried authors; and one in my mind, for tried principles." Cecil's Remains, 224.—Not men: Dem. Rev., xxiii, 1.

890. PRISONS.—Discipline of: Knick., xxx, 445; Ed. Rev., xxx, 463: Ib., xxxvi, 353; ib., lxiv, 169; Westm. Rev., iii, 440; For. Quar. Rev., xii, 49; Eclec. Rev., 4th s. iv, 568.—Labor: Westm. Rev., l, 197.—Of France: Blackw. Mag., xlii, 145.—State of: Ed. Rev., xxxv, 286.

891. PRISONERS.—Of war, their treatment by the southern states: Liv. Age, lxxxiii, 289.

892. PROBABILITIES.—Doctrine of: Ed. Rev., xxiii, 320; ib., xcii, 1; Eclec. Rev., 4th s. xxv, 600.

893. PROCRASTINATION.— The danger of: Johnson's Wks., vi, 34.—Whence proceeding: Spec., No. 151.

894. PROFANITY.— Defined: "A variety of expletive adjectives let loose upon society without any substantive to accompany them." Pickwick, chap. 41.—Old Lobbs': "Now it did unfortunately happen, that old Lobbs, being very hungry, was monstrous cross. Nathaniel Pipkin could hear him growling away like an old mastiff with a sore throat; and whenever the unfortunate apprentice with the thin legs came into the room, so surely did old Lobbs commence swearing at him in a most Saracenic and ferocious manner, though apparently with no other end or object than that of easing his bosom by the discharge of a few superfluous oaths:' Ib., chap. 17.—A violation of the moral law: Hall s Wks., v, 327.

895. PROFESSIONS.— Success in the, involves great sacrifices: "The successful barrister, at the summit of his profession and the height of fame, is so overwhelmed with business that he has time neither for sleep, nor society, nor recreation, nor literature; his strength is overtasked, his life is slipping away, he has not even leisure for the sweet amenities of the domestic circle; he is amassing thousands which he does not want and cannot spend; he is engrossing briefs which poor men thirst for in vain. . . . . The physician, in the same way, who has worked his way up to the first practice and reputation, and is earning wealth far beyond his needs, and has no rest night nor day,—who can never take up a book, and seldom finish a dinner, and scarcely ever go into society, and only at rare intervals run for a hasty holiday into the country,—how rarely does he retire and leave the field to rising rivals, till his infirmities compel him?" Liv. Age, xlii, 553.—Education for: Ed. Rev., xv, 38.—Mortality in the: Westm. Rev., xiv, 463.—The three learned, one overburdened with practitioners: Spec., No. 21.—Every man fond of his own: Ram. No. 9.

896. PROFUNDITY.—A striking specimen of; Dr. Blimber: "He had a bald head, highly polished; a deep voice; and a chin so very double, that it was a wonder how he ever managed to shave into the creases. He had likewise a pair of little eyes that were always shut up, and a mouth that half expanded into a grin, as if he had that moment posed a boy, and were waiting to convict him from his own lips. Insomuch, that when the Doctor put his right hand into the breast of his coat, and with the other hand behind him, and a scarcely perceptible wag of his head, made the commonest observation to a nervous stranger, it was like a sentiment from the sphinx, and settled his business." Dombey and Son, chap. ii.

897. PROGRESS.—"The law of God's moral universe, as known to us, is progress." Mr. Newman.—In the arts and conveniences of common life: Liv. Age, lxxiii, 403.—Of the world: Ib., xcviii, 689.—Human: Westm. Rev., lij, 1.

898. PRONUNCIATION. — Errors in: "Much commiseration has been felt for the poor letter *H*, and the neglect with which it has been treated in cockney-dialect. But the letter *R* is worse off, for its use is being gradually abandoned in those quarters where the purity of Queen's English is supposed to be most scrupulously preserved. As an initial, it was once the fashion to pronounce it as a *W* and indeed it was only the other day that I heard a man speaking of widiculous ewwor which had crept into a celebrated dwama, and wemained long there after it had been witten, wead, wepeated, and wehearsed. . . . . To this day Lord Russell declares that he is ob*leeg*ed, and it is a curious proof how extremes meet, that the same expression is adopted by the humblest laborer in Devonshire." Liv. Age, lxxxv, 557.—Of Latin: Liv. Age, civ, 312.—Of proper names: N. Eng. v, 466.—Difficulties in settling: Johnson's Wks., x, 10.—Good, necessary to the orator: Spec., No. 451.

899. PROPHECY.—Its channels: "The Spirit of prophecy consisted with the avarice of Balaam, and the disobedience of Saul." Beauties of Ruskin, 401.—Of the locomotive by a Westphalian shepherd, a hundred and fifty years ago: Liv. Age, lxi, 652.—In jest; of the war between the northern and southern states: Ib., lxxvi, 510.—Mr. Cobbett's of the panic of 1825: Cobbett's Works, vi, 381.—Defined: Horne's Intro., i, 272, *et seq.*

—Four classes of: Ib, 280, *et seq.*—Hints on: Meth. Quar. Rev., iv, 364.—Of the twelve tribes: Blackw. Mag., lv, 196.—Unfulfilled: Eclec. Rev. 4th s., ix, 435.

900. PROPHETS.—"How they must be characterized: "As the prophet whose prophecy is new in substance is no prophet, but a deceiver, so the prophet whose prophecy is old in form, is no prophet, but a plagiarist." Ecce Homo, 28.

901. PROTOPLASM.—How formed out of inorganic matter: Stewart's Conservation of Energy, 177.

902. PROVERBS.— Turkish: Scribner's Mag., vi, 692. "The greatest poets, the profoundest philosophers, the most learned scholars, the most genial writers in every kind have delighted in them." Trench on Proverbs, *in fine.* Three things needed in—shortness, sense, salt: Ib., 16. "Some of the greatest poets, the profoundest philosophers, the most learned scholars, the most genial writers in every kind, have delighted in them, have made large and frequent use of them, have bestowed infinite labor on the gathering and elucidating of them." Trench on Proverbs, 11.—Lord John Russell has felicitously defined a good proverb as "the wisdom of many, and the wit of one." Liv. Age, xvi, 367.—Their great similarity in all countries and ages: Ib., xxvi, 115. —The game of: Ib., 52.—Cingalese, based upon the noya and polonga: Ib., xxvii, 229.—Of La Rochefoucauld: Ib., xxviii, 21.—The Scotch say "The fastest thief calls loudest 'fie.'"—Defined, as "a synthesis of *shortness, sense* and *salt*: Ib., xxxix, 493.—From the Talmud: Ib., xcviii, 635.—In general: Southey's C. P. Bk., iv, 676.—Scripture, nature of: Horne's Intro., ii, 486, *et seq.*—Displayed: Fras. Mag., xxvi, 687: Ib., xxvii, 652; ib., xxviii, 79.—Of different nations: Westm. Rev., xxii, 343. —Wholesome: Fras. Mag., vi, 499.

903. PROVIDENCE.—Special: "The most trivial events may determine our state in the world. Turning up one street instead of another, may bring us into company with a person whom we should not otherwise have met: and this may lead to a train of other events, which may determine the happiness or misery of our lives." Cecil's Remains, p. 74.—Disbelief in, how punished in Lilliput: Swift's Wks., vi, 55.—Cavils of philosophers against: Ib., iii.—Storms and tempests an argument for: Ib., v, 461.—Argument for a: Philo Judæus, iv, 222.—Demonstration of a: Spec. Nos., 120, 543, 293.—Remarkable instance of interposition of: Guar. No. 117. —Not to be fathomed by reason: Spec., No. 237.—Special, arguments against: Hume's Wks., iv, 158.—A greater mystery than religion: Cecil's Remains, 206.—The various theories of: Meth. Quar. Rev., 1851, 292, *et seq.*—Special, In the cases of John Gurney, Von Humboldt, and Wilberforce: Ib., 239.—A fine illustration of trusting to the, of God: Liv. Age, iii, 496.—Special, Washington when shot at by Indians: Ib., xxx, 55.—Its relation to vegetable epidemics: Ib., lxxvii, 498.—Direct interposition of, in causing a spring of pure water to burst out in the prison pen at Andersonville: Ib., lxxxvii, 367. —Special; narrative illustrative of: Ib., xc, 268.—Importance of the doctrine of a particular: Hall's Wks., iv, 178.—Mysterious: Ib., vi, 40, 144.—The equal dealings of demonstrated: Goldsmith's Wks., iii, 164.—Not to be called chance: Sir T. Browne's Wks., ii, 21.

904. PROVINCIALISMS.—"Our vulgar speech, to use Shakespeare's metaphor, is a tangled chain; but every bead preserves in its amber, its own origin and history." In the Northern districts a starving man is said to be "hunger-poisoned," and people are 'bone-tried.' Crops when spoilt by rain are said in the Eastern countries to be 'water slain,' and in Westmoreland, when they ripen well, are said to 'addle well,' as if a notion of working and earning were implied. In Leicestershire, a peasant will talk of a bee 'kicking' him instead of stinging him, just as the Greeeks used πλήγμα. In Derbyshire he will say that he 'feels a smell,' just as in Exodus the Israelites, 'saw the thunderings' at Mt. Sinai. . . . . A Derbyshire peasant uses eight different terms for a pigsty." Liv. Age, vol. lxxxvi, 337, 338.—Of European languages: Ed. Rev., lxxix, 237.

905. PRUDENCE.—"Diminishes risks up to a certain point, but does not attempt the absurdity of excluding them altogether." Liv. Age, xxi, 367.

906. PSALMODY.— Its history: Liv. Age, xv, 289, *et seq*: Ib., xxiv, 552.—Tinkering in: Liv. Age, xx, 66.—Church; (R. W. Emerson) Chris. Ex., x, 30.—In processions: Bingham's Wks., vii, 415.—At funerals: Ib., 421.—As used by monks: Ib., ii, 306.—In general: Ib., i, 383; ib., v, 417, 419.

907. PSEUDONYMS.—Often misleading: Under the name of Nimrod, a book was published, not on hunting, but an erudite inquiry into the building of the Tower of Babel. Longmans published a book entitled *Judkin's Moods.* It had nothing to do with grammar, but was a volume of sonnets: Liv. Age, li, 113, *et seq.*

908. PSYCHOLOGY.—Animal: Brit. Quar. Rev., viii, 347.—Idler's system of: For. Quar. Rev., xviii, 203 —Its connection with the study of language: Whitney's Life and Growth of Lang., 10, 15, 303, 304.

909. PUBLIC.—Opinion of the: Nat. Mag., viii, 437.—Spirit: essential to a statesman: Tatler, No. 194. —Humorous mistakes concerning: Guar. No. 48.—Opinion: Schlegel's Phil. of Lf., 166.

910. PUBLISHERS.—Nat. Mag., viii, 519.—And authors: Liv. Age, cxxii, 131.

911. PULPIT.—"The field of all others on earth for eloquence; the field of the invisible, the infinite, and the eternal." John Quincy Adams. Golden Age of Am. Oratory, 326.—The political of the civil war: Liv. Age, lix, 713.—Its power over the masses: Meth. Quar. Rev., 1850, 432.—Low tones in, more effectual than bawling: Might and Mirth of Lit., 196.—The modern needs three great reformers: Ib., 292.—Orators should mingle appeal to God or Christ with statement or argument: Ib., 317. Never can be superseded by the newspaper or printing-press: Ib., 342.—A dialogue between the preacher and eternity might often be introduced into the: Ib., 348.—British: (Hy Rodgers,) Ed. Rev., lxxii, 34.—Eloquence: Ib., vi, 521; ib., lxv, 147; Knick., iv, 413.—Of Scotland: Blackw. Mag., ii, 318; ib., ii, 131.—Of the nineteenth century: Fras. Mag., xxx, 287.—Orators: Knick., xxxiv, 189; (H. B. Bascom) ib., 308; ib., xxxiv, 95.—Power of the: N. Eng., vi, 499.—Censure: Johnson's Wks., xi, 204.—Eloquence: Goldsmith's Wks., l, 113.—When made of rotten wood, a type of a fanatical preacher: Swift's Wks., ii, 76.

912. PUNCTUATION.—Of the New Testament: Horne's Intro., ii, 78.

913. PUNISHMENT.—Inequalities of: Southey's C. P. Bk., i. 254.—To be inflicted only for correction, Hobbes' Wks., ii, 37; ib., iii, 140, 337.—Definition of: Ib., iii, 297.—Everlasting not unjustly annexed to trans-

gressions temporal: Jackson's Wks., v, 194, 233; ib., x, 390, 528.—Considerations to be observed in inflicting: Burke's Wks., vii, 195; ib., ix, 268; ib., x, 359.—Of the wicked in the Intermediate State: Meth. Quar. Rev., xii, 240.—Of untried prisoners: (Sydney Smith) Ed. Rev., xxxix, 299.—Capital, its horrors: Year Bk., iv, 1399. Of two sorts in this world and the other: Milton's Wks., i, 161.—Severe ones, complained of: Ib., 401.—Fear of, a restraint: Hall's Wks., iii, 405.—Capital, frequency of censured: Johnson's Wks., iii, 272.—Prevent detection of crime: Ib., 276.—Eternal: Schlegel's Phil. of Life, 182.

914. PUNS.—"A pun is *primâ facie* an insult to the person you are talking with. It implies utter indifference to, or sublime contempt for his remarks, no matter how serious." "A pun does not commonly justify a blow in return. But if a blow were given for such a cause, and death ensued, the jury would be judges of both the facts and of the pun, and might if the latter were of an aggravated character, return a verdict of justifiable homicide." "People that make puns are like wanton boys that put coppers on the railroad tracks. They amuse themselves and other children, but their little trick may upset a freight-train of conversation for the sake of a battered witticism." Autocrat of the Breakfast Table; 12, 13.—A shallow trick in mental optics: Ib., 56.—The art of making: Swift's Wks., viii, 387.—God's revenge against: Swift's Wks., xvii, 346.—What they are: Ib., xvii, 33.—Defined: Spec., No. 61; ib., 454.—Who affect them: Ib., 504; ib., 396.—Franklin on: Wks., vii, 300.

915. PURGATORY.—"Hell, purgatory, and the two limbos are all called *infernos*. The limbo of the patriarchs and prophets is a deep abyss, the other is for unbaptized children." Liv. Age, lxii, 436.—Origin of the doctrine: Hobbes' Works, iii, 616.—Growth of belief in: Milman's Latin Christianity, vi, 428.—Why rejected: Milton's Wks., i, 173.—The Indian notion of: Montaigne's Wks., 294.—Believed in by the Platonists: Tatler, No. 154.—Not regarded in ancient prayers for the dead: Bingham's Wks., v, 110.—Doctrine of a: Pepys' Diary, ii, 377.

916. PURITANISM.—In general: Meth. Quart. Rev., vi, 534; Ed. Rev., xlii, 338; Meth. Quar. Rev., ix; 217.—Macaulay on: Knick., xxxiii, 508.—Polity of: (Motley) N. A. Rev., lxix, 470.—Hated by Charles I. Milton's Wks., i, 389.—Origin of the term: Ib., vi, 230.—Hinge of the controversy concerning: Hall's Wks., iv, 47.—When popular in England: Swift's Wks., ii, 338; ib., v, 293; ib., x, 69.

917. PURITY.—It never unvails its beauty to vulgar gaze: Beauties of Ruskin, 197: Ib., 18, *et seq.*—"The crimes of the world before the flood, were evidently of an intense iniquity, which precluded the possibility of purification." Liv. Age, xvii, 50.—Christian: "We believe it a Christian's privilege to attain to a state of spirituality, in which he will be *entirely free from sin*, properly so called, both inward and outward—a state in which he will commit no act involving guilt—in which he will possess no unholy temper, including in the term temper the dispositions of the soul—in which the entire outward man of the life, and the entire inward man of the heart will be pure in the sight of God." Foster on Christian Purity, 54.

918. PUSEYISM.—"But of our Dilettanteisms and galvanized dilettanteisms; of Puseyism—O Heavens, what shall we say of Puseyism in comparison to twelfth-century Catholicism? Little or nothing; for, indeed, it is a matter to strike one dumb.

The Builder of this Universe was wise,
He plann'd all souls, all systems, planets, particles:
The plan He shaped his worlds and Æons by
Was—Heavens! was thy small Nine-and-thirty Articles?

That certain human souls, living on this practical earth, should think to save themselves and a ruined world by noisy theoretic demonstrations and laudations of *the* Church, instead of some unnoisy, unconscious, but *practical*, total, heart-and-soul demonstration of *a* Church; this in the circle of revolving ages, this also was a thing we were to see." Carlyle's Past and Present, 115.—In general: (Rogers) Ed. Rev., lxxvii, 264: Fras. Mag., xxxiii, 253; Westm. Rev., liv, 441, Ed. Rev., xciii, 274; ib., xciv, 270—Ethics of: Brit. and For. Rev., xv, 293.—Recent developments of: (Rogers) Ed. Rev., lxxx, 163.—Tendency of: Westm. Rev., xlv, 304; Ed. Rev., lxvi, 208.

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919. QUACKERY. — Described: Fras. Mag., xxxvii, 645.—And other offences: Ib., iii, 368.—Law against: Spect., Nos. 444, 572.

920. QUACKS.—Described: Cobbett's Wks., iv, 394.—And their nostrums ridiculed: Goldsmith's Wks., ii, 91, 273.—Their artifices: Tatler, No. 240.—An essay against: Spec., No. 572.

921. QUAKERS.—Mary Fisher went all the way to Hadrianople, with hope of converting the Grand Turk: Liv. Age, lxxxvii, 426.—Modern: Liv. Age, xvii, 390.—The name given in ridicule of their trembling under the power of God: Ib.—They led the way in reforming Lunatic Asylums: Ib., 398.—Their history, tenets, etc: Liv. Age, xv, 1, *et seq.*—Their views on the subject of oaths: Ib., 12.—White, a seceding body in Dublin: Ib., 373.—Their party in the civil war: Hobbes' Wks., vi, 167, 333.—Rise of the: Dryden's Wks., x, 141.—"This day (July 29, 1667) a Quaker came naked through the Hall, only very civilly tied about the loins to avoid scandal, and with a chafing-dish of fire and brimstone burning upon his head, did pass through the Hall, crying, 'Repent! Repent.'" Pepys' Diary, iii, 204.—Love: Liv. Age, xx, 25.—Mad, Sydney Smith on: Ed. Rev., xxiii, 189.—Persecution of, in Massachusetts: Liv. Age, vi, 166.—Schism among: Chris. Ex. xxx, 237; xl, 195.—It may be revealed to them some time that it is lawful to take oaths, and wear carnal weapons: Swift's Wks., x, 213.—Origin of their doctrine: Ib., iv, 162.—A project to marry them to the olive beauties: Spec., No. 396.—Their sentiments on the subject of defence: Franklin's Wks., i. 151.—Their first appearance in New England: Ib., ii, 114.—Their principle on bearing arms admitted by Gov. Fletcher: Ib., iii, 142.—On the proposition to eject them from the Assembly of Penn.: Ib., iv, 82.

922. QUAKERISM.—Its early history and eccentricities: Liv. Age xxxiii, 433.—Its embodiment and purest realization in the life of John Woolman: Ib., 442. Ireland no soil for: Ib., 443.—The forty years' experience of a lady in: Liv. Age, xxxi, 337.—A frightful temptation to hypocrisy: Ib., 354.—Cobbett calls its adherents, "unbaptized, buttonless blackguards:" Ib., xcv, 593.—Its communication with kings: Ib., 731.—In general: Ib., xxx, 233.—Its decline: Ib., lxiv, 317.—Its doctrine of inward light: Princ. Rev., xx, 353.—Its

poetry: Ed. Rev., xxxiv, 348.—Jeffery on: Ed. Rev., x, 85.—Early: Westm. Rev., lvii, 593.

923. QUANTITY.—None so small but less may be taken, how demonstrated: Hobbes' Wks., i, 100.—Wheresoever there is is greater and less: Ib., i, 197; viii, 193.—Divisible without limit: Ib., i, 446.

924. QUARRELSOMENESS.—Unjustly charged sometimes: "I have the reputation I believe (said Theodore Parker) of washing down my dinner with sulphuric acid, and delighting to spear men with a jest, and to quarrel with all sorts of people. I never read two theological controversies through in my life." Weiss' Life, ii, 222.—"Thou! why thou wilt quarrel with a man that hath a hair more, or a hair less in his beard than thou hast. Thou wilt quarrel with a man for cracking nuts, having no other reason, but because thou hast hazel eyes." Shakespeare. — Reflections on: Montaigne's Wks., 497.

925. QUESTIONS.—When well stated are half answered: Bautain, Art of Extem. Speaking, 149.—Curious and useless, instances of: Calvin's Insts., i, 268; ii, 74.

926. QUIBBLING.—"How every fool can play upon the word! I think, the best grace of wit will shortly turn into silence; and discourse grow commendable in none only but parrots." Shakespeare.—Ill use made of, by Shakespeare: Johnson's Wks., x, 149.

927. QUIETISM.—Madame Guyon an embodiment of this religious idea: Liv. Age, xxxvii, 707.—Absorption in God, a kind pantheistic quietism: Ib., 372.

928. QUOTATIONS.—A want of aptitude in making: "Anticipating a speech on one occasion, he (Henry Clay) laughingly asked the Representative of Boston, Mr. Winthrop, to give him the quotation about 'a rose by any other name smelling as sweet.' This he wrote out on a little slip of paper, and when in the march of his speech he arrived at its point of introduction, he began to fumble among his papers—still talking on, though—for his poetry. Alas! he could not find it; but as unfortunately, with too precipitate a confidence, he had started in the quotation, and had already got off the words, 'A rose,' it was absolutely necessary to finish it somehow; something at all events must be done with the 'rose.' So after a momentary balk and a prodigious pinch of snuff, he abruptly wound up his attempted rhetorical bravura, by saying, to the astonishment of ears polite, and very much we may imagine to the enforcement of his argument, "A rose,—where'er you find it, still is sweet." Golden Age of American Oratory, p. 30.—From the classics: "In the company of men of letters, there is no higher accomplishment than that of readily making an apt quotation from the classics; and before such a body as the Supreme Court, these quotations are not only appropriate, but constitute a beautiful aid to argument. They mark the scholar—which is always agreeable to a bench that is composed of scholars." Wirt; Kennedy's Lf. of Wirt, ii, 382.—Abuse of: Parker's biographer says to those who affirm that they are not indebted to Parker for a single thought,—"Men who are kept by a commonplace book, go about raking everywhere for glittering scraps, which they carry home to be assorted in their æsthetic junk-shop. Any portable bit that strikes their fancy is a thought. There are literary rag-pickers of every degree of ability, and a great deal of judgment can be shown in finding the scrap or nail you want in a heap of rubbish. Quotable matter is generally considered to be strongly veined with thought. Some people estimate a writer according to the number of apt sentences embedded in his work." The extent to which a young minister may avail himself of the labors of others: Liv. Age, xxxv, 543. "The man who borrows from others for the purpose of enlarging his own mind, or of bringing some known truth home in a new and more powerful method to the hearts of his flock, is in a very different position from him who borrows, because he is too indolent to think, and who then retails what he has read with the indifference of a school boy going through his task:" Ib., 545.—Mis: Liv. Age, cxxviii, 57.—Ib., lii, 630.—The writer of an article in Chambers' Papers for the People, on Heyne, says in a foot-note, "The facts of the preceding narrative are derived from Professor Herren's Life of Heyne; and some of the translated passages have been taken from an article on Heyne in Carlyle's Miscellanies, which has also in other respects been serviceable to the writer." An instance of honesty in quotation: Liv. Age, xxviii, 590.—Trite; one of Mr. Hazlitt's "felicitous" faults: Liv. Age, xx, 57.—Of Mr. Hazlitt's habit it is said: "It trails after it a line of golden associations. Yes, and the burglar, who leaves an army-tailor's after a midnight visit, trails after him, perhaps, a long roll of gold bullion epaulettes which may look pretty by lamp-light." "But *that*, in the present condition of moral philosophy among the police, is accounted robbery." Liv. Age, xx, p. 57.—Mr. Gibbon's method of making, as represented by Mr. Davis: Gibbon's Wks, iv, 523.—But we are not discouraging quotations from foreign languages. Far from it. Once be sure of your audience, and you win golden reputation. There is not the slightest doubt that if you were to conjugate an irregular Greek verb in the pulpit at the right time, it would produce an immense effect, as a quotation from some orthodox father of the Church. For instance, what could sound nobler than this?—'The single-hearted saint could not entertain such a proposition for an instant. 'No,' he cried with a gentle but decisive wave of his hand—'*katesthio, katedomai*,' adding, with a sad smile, his favorite expression, '*katedeuoka katephagon*.' That this is simple nonsense, and merely the four principal tenses of a Greek verb, is nothing. It is a good, sounding quotation, and with an ordinary audience would be rapturously received from one who was popular." Liv. Age, vol. lxxxix, p. 639.—The ethics of, far from being an ascertained science: Liv. Age, lxxxix, 871.—Of scripture by subsequent writers a proof of their uncorrupted preservation: Horne's Intro., i, 108.

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929. RABBINS. — Traditions of the: Blackw. Mag., xxxii, 727; ib., xxxiii, 628.—And their literature: Am. Bib. Rep., 2d s. vi, 154.

930. RACES.— Petrified: "Races petrified in dogma or demoralized by lucre, are unfit to lead civilization. Genuflexions before the idol or the dollar atrophies the muscles which work, and the will which goes. . . . Athens and Rome have an ideal, and preserve even through all the thick night of centuries halos of civilization." Victor Hugo's Jean Valjean, 46.—Name allies us to: Liv. Age, cxx, 439.—The coming race: Ib., cx, 348.—And color: Ib., cv, 131.—Unity of, proved by languages: Trench on Words, 73.—Of Europe: Milman's Lat. Christy., vi, 534.—Different: Fras. Mag., xliv, 651. Characteristics of the ancient: Fras. Mag., vi, 673.—Diversity of the. DeBow's Rev., x, 113.—Origin of the

diversity: (Agassiz) Chris. Ex. xlix, 110.—Proscribed, of France and Spain: Ed. Rev., lxxxvii, 255.—Unity of the: Meth. Quar. Rev., iv, 255; ib., xi, 345.—N. Brit. Rev., iv, 117.—Varieties of: N. Eng., viii, 542.—Dem. Rev., xxvii, 209; ib., xxix, 246.—Antiquity of, in Egypt: Ansted's Geo. Gossip, 181.—The, of the United States, their present condition, and probable future destiny; De Tocqueville's Dem. in Am. i, 361.

931. RAILROADS. — Their influence upon the weather: Liv. Age, civ, 624.—In general: Ed. Rev., lx, 46; Blackw. Mag., lviii, 633; Liv. Age, ii, 247; ib., xi, 497.—In England and abroad: Ed. Rev., lxxxv, 271.—In the United States: DeBow's Rev., xii, 667.—Past History of: Fras. Mag., xvii, 421.—Present condition: Ib. xxiii, 43.

932. RAIN.—A rainfall of one inch gives ten thousand tons of water to the acre. Eclec. Mag., 1875, 308.

933. RATIONALISM.— Of Erigena: Milman's Lat. Christy., iii, 352.—In general: Fras. Mag., iv, 53.—Faults of: Chris. Ex., xxxi, 348.—Idolatry of: Schlegel's Phil. of Lf., 224.—As fatal to truth as pantheism: Ib., 230.—Danger of: Ib., 466.—"It is in the rationalist's conscience that the weapons in contending with him are to be sought." Vinet's Pastoral Theo., 268.—Autobiography of a rationalist: N. Eng., iv, 238.

934. RATIOCINATION:—Lavater on: Wks., i, 218; ib., ii, 273; ib., iii, 360, 362.

935. READING.—Of general English Literature, its importance: Golden Age of Am. Oratory, 177.—Public, of scripture not general in New England until this century: Liv. Age, xxx, 397.—"I owe my success in life to one single fact; viz., that at the age of twenty-seven, I commenced, and continued for years, the process of daily reading and speaking upon the contents of some historical and scientific book." Henry Clay, Liv. Age, lxiii, 398.—Of romances, evils of unchecked: Ib., xxxviii, 260.—Trash: Ib., cxvi, 62.—The vice of: Ib., cxxiii, 119.—In general: (Dewey) Chris. Ex., xxvii, 1; Meth. Quar. Rev., vi, 68.—Course of English: Fras. Mag., xxx, 479.—". . . he must do as bees use to do, who carry not away the flowers but settle themselves upon them and draweth from them their spirit, force, virtue, quintessence, and nourishing themselves, turn them into their own substance, and afterward make good and sweet honey which is all their own: and it is no more thyme or sweet marjoram." Charron. Yr. Bk., iv, 1375.—"Some read to think, these are rare; some to write, these are common; and some read to talk, and these form the great majority. The first pages of an author not unfrequently suffice all the purposes of the latter class, of whom it has been said, they treat books as some do lords; they inform themselves of their *titles*, and then boast of an intimate acquaintance." Colton.—Excursive: Southey's C. P. Bk., I, 179, 401.—Directions for: Franklin's Wks., vii, 199.—Two different modes, one to make an enlightened philosopher, the other a pedant: Gibbon's Wks., v, 209, *et seq.*—On gin and water. "'Now, what'll you read on?' 'Thank you, sir,' returned Wegg, as if there were nothing new in his reading at all. 'I generally do it on gin and water.' 'Keeps the organ moist, does it, Wegg?' asked Mr. Boffin, with innocent eagerness. "N— no sir," replied Wegg, coolly, 'I should hardly describe it so, sir. I should say, mellers it. Mellers it, is the word I should employ, Mr. Boffin.'" Our Mutual Friend, chap. 5.—Captain Cuttle's style of: "Thereupon the Captain, with much alacrity, shouldered his book—for he made it a point of duty to read none but very large books, on a Sunday, as having a more staid appearance; and had bargained, years ago, for a prodigious volume at a book-stall, five lines of which utterly confounded him at any time, insomuch that he had not yet ascertained of what subject it treated—and withdrew." Dombey and Son, chap. 50.—Mr. Wopsle's manner of: "Mr. Wopsle, united to a Roman nose and a large shining bald forehead, had a deep voice which he was uncommonly proud of; indeed, it was understood among his acquaintance, that if you could only give him his head, he would read the clergyman into fits; he himself confessed that if the church was 'thrown open,' meaning to competition, he would not despair of making his mark in it. The church not being 'thrown open,' he was, as I have said, our clerk. But he punished the amens tremendously; and when he gave out the psalm—always giving the whole verse—he looked all around the congregation first, as much as to say, 'You have heard our friend overhead; oblige me with your opinion of his style!'" Great Expectations, chap. 4.—Dr. Blimber's style.—"The Doctor, leaning back in his chair, with his hand in his breast as usual, held a book from him at arm's length, and read. There was something very awful in his manner of reading. It was such a determined, unimpassioned, inflexible, cold-blooded way of going to work. It left the Doctor's countenance exposed to view; and when the Doctor smiled auspiciously at his author, or knit his brows, or shook his head and made wry faces at him, as much as to say, 'Don't tell me, sir: I know better,' it was terrific." Dombey and Son, chap. ii.

936. REALITY.—Not the light in which we should always look at things: "For most men an ignorant enjoyment is better than an informed one; it is better to conceive the sky as a blue dome than a dark cavity, and the cloud as a golden throne than a sleety mist. I much question whether any one who knows optics, however religious he may be, can feel in equal degree the pleasure or reverence which an unlettered peasant may feel at the sight of a rainbow." Beauties of Ruskin, 395.

937. REASON.—"What a piece of work is a man! How noble in reason! How infinite in faculty! in form, and moving, how express and admirable! in action, how like an angel! in apprehension, how like a God! the beauty of the world! the paragon of animals! Hamlet.—"No more profound satire could be found on human reason than is contained in some of the scholastic theology of the thirteenth and fourteenth centuries." Liv. Age, lxxxvii, 251.—Coleridge's pantheistic ideas of: "He in whom Reason dwells can as little appropriate as his own possession, as he can claim ownership in the breathing air, or make an enclosure in the cope of heaven." "We cannot be said (says his reviewer) to possess Reason but rather to partake of it; for there is but one Reason, which is shared by all intelligent beings, and is in itself the Universal or Supreme Reason." Liv. Age, lxxxviii, 170.—Human, utterly unable to solve the problems of human destiny: Liv. Age, lxxxvii, 70.—"As an intellectual production, the 'Phædo' in spite of its defective premises, is one of the most wonderful achievements on record; it is the bold effort of a master mind of the world to solve the great problem of human destiny; it contains passages of severe mathematical reasoning, episodes of matchless beauty, satire, passion, pathos, and sudden approximations to the truth, which startle us, like vivid lightning flashing through the darkness of night. . . . It is a reflection of the Cross, thrown shadow-like over the waning light of paganism." Liv. Age, lxxxvii, 78.—The higher class of animals may have it: Liv. Age, xvi, 345.

—Its relation to faith: Ib., xxiv, 1, *et seq.*—Its claims and conflicts: Ib.—Cannot of itself reach the will and mould the choice: Ib., xcv, 75.—Its emancipation: Mackintosh's Wks., i, 38.—Its influence on the will indirect: Ib., 84.—Improper application of the term to the moral faculties: Ib., 87.—And instinct: Liv. Age, cxxv, 387. "The USE of reason in matters of revelation, is to investigate the evidences on which it is founded, and fairly and impartially to interpret it according to the ordinary rules of interpretation in other cases. Its LIMIT is the authority of God." Watson's Inst., i, 102.—Its use in matters of religion: Watson's Wks., vii, 3, *et seq.*—Sound, no real virtue without: Burke's Wks., vi, 30.—Never inconvenient: Ib., ix, 356.—Insufficient without revelation: Horne's Intro., i, 19, *et seq.*—Blind to spiritual things: Calvin's Insts., i, 327.—And Faith: Westm. Rev., lvi, 64.—(Rogers) Ed. Rev., xc, 155.—And revelation: Quar. Rev., xxxiii, 356.—Right use of, a late discovery: Bolingbroke's Wks., iii, 315.—Relation of language to: Whitney's Life and Growth of Lang., 304.—Has not the force of a law: Leland's Wks., ii, 120.—Not a safe guide in religion or morals: Ib., 466.—May consistently accept what is above it: Vinet. Liv. Age, xxxvi, 440.—Its essence: Schlegel's Phil. of Lf., 46, *et seq.*—Faith not a negative limitation of: Ib., 217.—And fancy the sources of error: Ib., 225.—Use and abuse of: Ib., 522.

938. RECOLLECTIONS.—Painful: "Among the mystic laws of human nature which follow like Nemesis in the track of human conduct, is one which ordains that no man's mind, however excited with present interest, or engrossed with prospective ambition, can at any time be safe against the inopportune and awful intrusion of the dead, of the absent, or the wronged." Tilton's Tempest Tossed, 468.

939. RECREATIONS. — Defence of: (Dewey) Chris. Ex., viii, 201.—Proper to relieve labor and intense thought: Milton's Wks., ii, 155.

940. REDEEMER.—A suffering one shadowed in heathenism: "Over all the realms of heathendom lay dim shadows of a suffering Redeemer. Among the Greeks and the Egyptians were tales of one Epaphus, who should be born miraculously of a virgin named Io, to deliver an enchained man from a gnawing vulture. Or, again, of a god named Orus, who should slay a serpent called Typhon; of a hero Hercules, who by killing a dragon was to give to men the golden fruits of a marvellous garden (or paradise) from which they were shut out. The Persians told of Mithra, a mediator and conqueror of Ahriman, the power of evil, who should come to cause and procure the deliverance of man, and 'rest himself in this work,' said they, 'but not too long for a god.' Among the Hindoos is their belief in Vishnu, a god who should become incarnate and remedy the evils wrought by a great serpent named Kaliga. The Mexicans have looked for a god Gartoolt by name, who should bring about a blessed change, and combat the adder, who seduced the mother of our race. A native American tribe was taught to expect one Puru, who was to cause a serpent which devoured the people to enter back again into hell. Among the Northmen was the famous god Thor, who should wage a mortal combat with the great serpent Migard; and lose his life while he won the victory." Liv. Age, lxxx, p. 538.

941. REFORM.—Should be temperate: Burke's Wks., iii, 247.—In government, should be slow: Ib., v, 305.—And Revolution: (Rogers) Ed. Rev., lxxxviii, 187

942. REFORMATION.—In Scotland what it had to contend with: Liv. Age, xxx, 433, *et seq.*—Consequences of the: Mackintosh's Wks., iii, 160.—The failure of the French: Liv. Age, cxviii, 515.—The, a political evil: Cobbett's Wks., vi, 422.—Different from change: Burke's Wks., viii, 19; ib., ix, 319; ib., v, 304; ib., vi, 136; ib., x, 72.—The effects of: Ib., vii, 14.—Cause of its failure in Ireland: Dub. Uni. Mag., v, 594, 642.—Errors of the: Fras. Mag., vii, 57.—Source of American liberty: Meth. Quar. Rev., vi, 5.

943. RELIGION.—For adversity: "A religion that should address itself only to persons in a state of comfort, would be like a system of navigation that should calculate only for sailing in clear weather. The hours when a voyager needs the aids of science most, are those when the night and the cloud have conspired to wipe out all waymarks from earth and sky, and robbed the rudder of its meaning; when the tempest shrieks over a sea with no north, no port, no light. Huntington's Christian Believing and Living, p. 275.—Natural: Theo. Parker divides it into three parts; *First.* Emotional, or right feeling; *Second.* Intellectual, or true ideas; *Third.* Practical, or just actions.—Its domain: "Religion is the ideal domain in human life; all it is, is in that saying: 'Man lives not by bread alone.'" Renan's Religious History and Criticism, 60.—Its relation to a people's history: "The religion of a people being the most complete expression of their individuality, is, in one sense, more instructive than their history. In fact, the history of a people is not altogether their own; it includes an accidental or a fatal element which is not dependent on the nation, which sometimes crosses its natural development; but the religious legend is really the proper and exclusive work of the genius of each race:" Ib., 61.—Too much: "To act on the world one must die to one's self. The people that makes the missionary of a religious thought, has no other country henceforth than that thought; and it is in this sense that too much religion kills a people, and is inconsistent with a purely rational establishment:" Ib., 141.—Its exaltation: "Religious exaltation finds everything credible, and under the impulse of powerful enthusiasm, a new creative faculty has been seen to start up in the most exhausted people:" Ib., 199.—The ideal of, to which the United States aspires: "Channing . . . was . . . the most complete representative of that wholly American experiment of religion without mystery, of rationalism, without criticism, of intellectual culture, without high poetry, which seems to be the ideal to which the religion of the United States aspires:" Ib., 300.—Its future: "The religious, undogmatical principle that Jesus proclaimed, will unfold itself eternally, with an infinite flexibility, producing symbols more and more elevated, and in every case, according to the different stages of human culture, creating formulas suited to each man's capacity: Ib., 385.—Great crises in, how preceded: "Every great crisis in religion is preceded by a series of timid attempts, in which the thought of the future agitates a few sweet souls, and in which the reformers, humble men as yet, submit to the church which condemns them:" Ib., 388.—Form, imperfect: Ib., 392.—"Coleridge knew well, and often insisted, that religion is life rather than science, and there is a danger peculiar to the intellectual man, of turning into speculation what was given to live by." Liv. Age, lxxxviii, 175.—"Eternal and sacred in their spirit, religions cannot, for this very reason be so in their forms." Renan's Religious History and Criticism, 44.—"Exists only on condition of being very definite, very clear, very limited, and in consequence very open to criticism:" Ib.—Reactions in, benefit of:

Ib., 52.—Its effect on a blind slave in the mines: Liv. Age, xiv, 206.—"Piety founds hospitals, endows colleges, provides education, protects the arts. . . preserves and interprets the manuscripts in which is deposited all the genius of the ancients, and without which we should be poor indeed; it traverses Europe, distributing benefits, reclaiming waste lands, multiplying harvests, peopling desert countries." Liv. Age, xxvii, 583.—Its extraordinary sustaining power, when the body is wrecked: Liv. Age, 422.—"In the great cities of New England and the Northern States, religion is a relief sought from the wearing monotony of business, or a counter-excitement against its excitements." Liv. Age, lxxi, 435.—"Where religion is, philosophy, in some form or other, is sure to be. . . . Philosophy, indeed, is the critique of religion:" Ib.—No colony successful when religious provisions are neglected: Liv. Age, xiii, 308.—"The Church of England in Virginia, the Roman Catholic in Maryland, Quakerism in Pennsylvania, and Puritanism in New England, were the principal causes respectively of the stability of society in those colonies of England, and of their wonderful advancement in material prosperity:" Ib.—Even Shelley's poetry shows that man cannot exist without one: Liv. Age, xvi, 62.—Priests not needed to teach it: Liv. Age, lxxxii, 391.—Must have a perpetual place in the thoughts of thinking men: Liv. Age, lxxvii, 591.—"Where do we find sensitiveness of conscience—where a rigid rule of obligation—where a devoted sacrifice of interest to duty, except among the disciples of that faith which according to Mr. Newman, benumbs and paralyzes the moral powers." Liv. Age, xlv, 7.—Its relation to morality: Mackintosh's Wks., i, 95.—Natural: Liv. Age, cxxvi, 771: Ib., cxxvii, 67, 475, 567.—Revealed, its superiority as a moral restraint: "It is well known that Mr. Hume himself was never so much puzzled, as when peremptorily asked by a lady at Bath, to declare upon his honor as a gentleman, whether he would choose his confidential domestics from such as held his own principles, or from those who conscientiously believed the eternal truths of Revelation. He frankly decided in favor of the latter." Lacon.—"Wherever anything offers itself as an 'invention' in matters of religion, it proclaims itself a lie." Trench on Words, 185.—Writers against, never set up any of their own: Burke's Wks., i, 8.—The basis of civil society, the source of all good: Ib., v, 173.—Effect of, on the colonists of America: Ib., iii, 52.—Danger of changing: Ib., vii, 179.—Popular: Milman's Lat. Christy., vi, 400.—Elements of: Ib., 629.—The corrupters of it enemies to civil liberty: Milton's Wks., i, 300.—Not promoted by force: Ib., iii, 319.—What is true: Ib., 407.—The danger of women when they lay it aside: Johnson's Wks., xi, 373.—Natural doubts upon: Hume's Wks., ii, 424.—Origin of: Ib., iv, 436.—An established one necessary: Bolingbroke's Wks., ii, 113.—Necessary to civil government: Ib., iii, 233, 485, 497.—The misuse of: Maudsley's Responsibility in Men. Dis., 297.—Heathen, its bad influence: Leland's Wks., ii, 40.—In general: Southey's C. P. Bk., iv, 639, 683, 687, 691, 704, 711.—True and False: "Lest there should be any well-intentioned persons who do not perceive the difference (as some such could not, when Old Mortality was newly published) between religion and the cant of religion, piety and pretence of piety, a humble reverence for the great truths of scripture, and an audacious and offensive obtrusion of its letter and not its spirit in the commonest dissensions and meanest affairs of life, to the extraordinary confusion of ignorant minds, let them understand that it is always the latter, and never the former, which is satirized here. Further, that the latter is here satirized as being according to all experiences, inconsistent with the former, impossible of union with it, and one of the most evil and mischievous falsehoods existent in society—whether it establish its headquarters for the time being, in Exeter Hall, or Ebenezer Chapel, or both. It may appear unnecessary to offer a word of observation on so plain a head. But it is never out of reason to protest against the coarse familiarity with sacred things which is busy on the lip, and idle in the heart; or against the confounding of Christianity with any class of persons who, in the words of Swift, have just enough religion to make them hate, and not enough to make them love, one another: Preface to Pickwick.—Austerity in: "I so abhor, and from my soul detest that bad spirit, no matter by what class or sect it may be entertained, which would strip life of its healthful graces, rob youth of its innocent pleasures, pluck from maturity and age their pleasant ornaments, and make existence but a narrow path towards the grave; that odious spirit which, if it could have full scope and sway upon the earth must have blasted and made barren the imaginations of the greatest men, and left them, in their power of raising up enduring images before their fellow creatures yet unborn, no better than beasts; that in these broad-brimmed hats and very sombre coats—in stiff-necked solemn visaged piety, in short, no matter what its garb, whether it have cropped hair as in a Shaker village, or long nails as in a Hindoo temple—I recognize the worst among the enemies of Heaven and Earth, who turn the water at the marriage feasts of this poor world, not into wine, but gall. And if there must be people vowed to crush the harmless fancies and the love of innocent delights and gayeties, which are a part of human nature,—as much a part of it as any other love or hope that is our common portion,—let them, for me, stand openly revealed among the ribald and licentious: the very idiots know that *they* are not on the Immortal road, and will despise them, and avoid them readily." American Notes, chap. 15.—Indispensable to political prosperity: Wash. Wks., xii, 227.—The essential pillar of society: Ib., 245.—Opinions and habits of Washington as to: Ib., 399.—Its symbolism: Schlegel's Phil. of Lf., 269.—Two forms of error in: Ib., 177.—Contributed to the preservation of literature: Hallam's Mid. Ages, 461.—Its connection with chivalry: Ib., 511.—"As regards religion itself; to some it is a natural effect or growth in souls, and in that view a fact that evinces the real sublimity of nature; while to others it is itself a matter only of contempt, a creation of priestly artifice, or an excrescence of blind superstition. One, again, believes in the personality, responsibility, and immortality of souls, finding a moral government in nature, and even what he calls a gospel; another, that man is a mere link in the chain of causalities, like the insects, responsibility a fiction, eternity a fond illusion; and still another that, being a mere link in the chain of causalities, he will yet forever be, and be happy in the consciousness that he is." Nature and Supernatural, 71.—Of a people more instructive than their history: Renan's Rel. Criticism, 60.—Of a people neither dies nor abdicates: Ib., 147.—Cannot exist without form: Ib., 392.—"If it had been a mistake of mankind like astrology, sorcery, and other chimeras, science would already have swept it away:" Ib., 392, *et seq.* The dominant thought of all the early ages: "It was the shadow in every grove, the wind upon every shore, the waving harvest in every field. The sunlit mountains were its burning altars. The deep sunken glens and caverns its haunted chambers. Its idols were in every house, its signet was upon every hearth-stone: birth and burial, feast and fight it claimed for its own. It was the

consecration of marriage, the strength of government, the sanctitude of kingship. It was the seal upon everything sacred, upon every oath and covenant and bond in the world. Yea, said Plutarch, shouldst thou wander through the world, thou mayest find cities without walls, without a king, without houses, without coin, without theatres or gymnasiums,but never wilt thou behold a city without a God, without prayer, without an oracle, without sacrifices. Sooner might a city stand without ground than a state sustain itself without religion. This is the cement of all society, and the support of all legislation." Dewey's Human Destiny, 239.—And liberty incorporated in the first institutions, of New England: De Tocqueville's Dem. in Am., i, 43.—Why powerful in America: Ib., i, 336.—What the natural state of man in regard to: Ib., i, 342.—Fewer forms of, required in a democratic age: Ib., ii, 25.

944. REMORSE.—" Even Caligula used to wander through the measureless and hollow-sounding corridors of the palace, followed by gibbering phantoms, and eagerly praying for the dawn. Even Nero started at the unearthly trumpet which sounded nightly over the grave of his murdered mother. Even Charles the Ninth saw bloody streaks in the sky, and heard strange noises on the leads of the Louvre." Eng. History, Reed, 336, 337.—Some insist that Lady Macbeth died of remorse. "That she died of *wickedness* would be, I think, a juster verdict. Remorse is consciousness of guilt,—often indeed no more akin to saving contrition than the faith of devils . . . . the *unrecognized* pressure of her great guilt killed her." Liv. Age, xcvi, 725.—Mixed with fear of consequences: Liv. Age, lxxxi, 77.—"Remorse—marvellous word! It is fortunate that our fathers should have invented it, for it is by no means sure that we should find it now. Remorse! The repeated morsure, or biting or gnawing; perpetual, incessant, again and again, of the outraged law, its anticipated vengeance; a wound always open, or rather always opening; a cruel tooth, which does not remain where it first fastened, but at its pleasure leaves the gash for a while, to gnaw into it again; so that in every sense and in all directions it may bite and bite again into the heart of the criminal." Vinet.—"The allegation that Randolph, when on his death bed, when he could speak no more, wrote the word *Remorse*, has been proved untrue, and that he simply wrote the name of a neighbor—R. E. Morse—whom he desired to see." Liv. Age, lxxxv, 8.—This is contradicted on page 236 of the same vol. Dr. Joseph Parrish, who was with him at his death, says that after a season of quiet, he suddenly roused and uttered the words *Remorse, Remorse.* "It was twice repeated; at the last time, at the top of his voice, evidently with great agitation,—he cried out, 'Let me see the word;'—no reply followed, having learned enough of the character of my patient, to ascertain that when I did not know *exactly* what to say, it was best to say nothing. He then exclaimed, 'Get a dictionary; let us see the word.' I cast my eyes around and told him I believed there was none in the room. 'Write it down then; —let me see the word.' I picked up one of his cards from the table—'Randolph of Roanoke'—and inquired whether I should write on that. 'Yes, nothing more proper.' Then with my pencil I wrote, Remorse. He took the card in his hands in a hurried manner, and fastened his eyes on it with great intensity. 'Write it upon the back,' he exclaimed. I did so, and handed it to him again. He was excessively agitated at this period, and repeated—'Remorse. You have no idea what it is, you can form no idea of it whatever; it has contributed to bring me to my present situation; but I have looked to the Lord Jesus Christ, and hope I have obtained pardon!' He then said, 'Now let John (his body servant), take your pencil and draw a line under the word,' which was accordingly done. I inquired what was to be done with the card. 'Put it in your pocket, and take care of it, and when I am dead, look at it." Liv. Age, vol. lxxxv, p. 236.

945. REPENTANCE.—"Well, I'll repent, and that suddenly, while I am in some liking; I shall be out of heart shortly, and then I shall have no strength to repent. An' I have not forgotten what the inside of a church is, I am a peppercorn, a brewer's horse: the inside of a church! Company, villainous company, has been the spoil of me." Shakespeare.—What it is: Calvin's Insts., i, 265*; ib., ii, 172.—Its personal character: Hall's Wks., i, 149, 178 to 181.—Who need no: Ib., vi, 359.—The absurdity of delaying: Johnson's Wks., iii, 5.—Unjustly confounded with penance: Ib., 249.

946. REPETITION.—Of sermons: "I would by no means forbid the repetition of a good sermon. . . . We must guard against abuse. We are not slow to give ourselves great license here, and we may proceed to a ridiculous and scandalous excess." Vinet's Past. Theo., 220.

947. REPLIES.—Heroic: "When the famished people of Leyden, mad with hunger, demanded of one of the burgomasters, Peter Vanderwerf, that he should give them food or treat for the surrender of the city, he replied: 'I have made an oath which by the help of God I will keep, that I will never yield to the Spaniard. Bread, as you well know, I have none; but if death can serve you, slay me, cut my body into morsels and divide it among you.' The burghers called to the enemy from the walls: "You found all your arguments on the misery and famine that threatens us: you say that we are eaters of dogs and cats; know that when this food shall fail us, we have each a left arm which we will eat while we preserve our right to drive the tyrant and his bloodthirsty band from our walls: and if God shall, as we have justly merited, deliver us into your hands, we will ourselves set fire to our city rather than become your slaves. . . . . When the Prince of Orange, to reward their bravery, offered them an annual fair or a university, they at once chose the latter, and this was the origin of the famous university of Leyden." Demarest's History of the Reformed Protestant Dutch Church, 30, 31.—"Voltaire, on hearing the name of Haller mentioned to him by an English traveler at Ferney, burst forth into a violent panegyric upon him. His visitor told him that such praise was most disinterested, for that Haller, by no means spoke so highly of him. 'Well, well, *n'importe*,' replied Voltaire, 'perhaps we are both mistaken.' Colton. "My father's reply was what might have been expected. . . . The seas of human life are wide. Wisdom may suggest the voyage, but it must first look to the condition of the ship, and the nature of the merchandise to exchange. Not every vessel that sails from Tarshish can bring back the gold of Ophir; but shall it therefore, rot in the harbor? No; give its sails to the wind." Sir Ed. Lytton Bulwer. Liv. Age, xxxvii, 153.—Retorts courteous: Ib., cxxvi, 568.—"A Russian general, on one occasion, to strike terror, proclaimed that 'his soldiers were as numerous as the sands of the sea.' 'The Circassians,' replied Schamyl, 'are as numerous as the waves which wash the sands away." Ib., xlii, 597.—Once on a time, the Emperor Adrian, going to the public baths, saw

an old soldier, who had served him, rubbing his back against the marble wall. The emperor, who was a wise, and therefore a curious inquisitive man, sent for the soldier, and asked him why he resorted to that sort of friction. 'Because,' answered the veteran, 'I am too poor to have slaves to rub me down.' The emperor was touched, and gave him slaves and money. The next day, when Adrian went to the baths, all the old men in the city were to be seen rubbing themselves against the marble as hard as they could. The emperor sent for them, and asked them the same question which he had put to the soldier; the cunning old rogues, of course, made the same answer. 'Friends,' said Adrian, 'since there are so many of you, you will just rub one another!' —"Mr. Dale, if you don't want to have all the donkeys in the country with holes in their shoulders, you had better not buy the tinker's!" Ib., vol. xxvii, p. 135.

948. REPUBLIC.—Gloomy views of the future of the: "I confess it is a source of melancholy and grave reflection to me, not on account of the success or failure of any candidate but on account of the future destiny of the country itself. I have my fears that in the future progress of this country, this (the election of President) will always be a subject of contest every few years, and that of course all the intermediate periods will be passed in efforts and excitements to defeat or aid particular candidates. . . . If this prophecy should unhappily become fact, it will necessarily give rise to the most bitter and permanent local factions with which the country could be scourged; and it will be very difficult for any administration to maintain itself, unless by sacrifices and artifices which will corrupt and debase the public councils. The very thought makes me at times exceedingly gloomy, and convinces me more and more, that the Presidency is the ticklish part of our constitution. Perhaps it will prove its overthrow." Judge Story's Life, i, 513.—How they manage in the model: Blackw. Mag., lxx, 439; ib., lxi, 492; Knick., xxxviii, 205.—The Patriot in search of a: Westm. Rev., l, 124.

949. REPUBLICANISM. — In England: Liv. Age, cxi, 316.—Moral relations of: Chris. Ex. x, 239.

950. REPUBLICS. — Only well governed when they dispense rewards and punishments according to the merits, or demerits of their citizens." Machiavel's Wks., ii, 68.—Acquisitions of territory to, when ruinous: Ib., 225.—Dangerous for, to employ mercenary forces: Ib., 229.—"Differences and divisions for the most part are prejudicial to Republics." "They are much mistaken who think any Republican government can continue long united:" Ib., i, 331, *et seq.*—Birth of the French: Liv. Age, cxxv, 62.—American, its three basement pillars: "The school, the meeting-house, and the family." Golden Age Am. Oratory, 126.—Extinct: Milman's Lat. Christy., vi, 620.—How established: Aristotle's Wks., ii, 341.—Require more virtues than monarchies: Ib., 151.—Causes of their revolutions: Ib., 409, *et seq.*—Of the New World: Fras. Mag., xiii, 301.—Disadvantages of their polity: Schlegel's Phil. of Lf. 290.

951. REPUTATION.—High and enduring gained by political services: Liv. Age, cvii, 155.—Public, how preserved: Burke's Wks., xiii, 17.—Popular, advantages of; Pepys' Diary, iv, 224.—Tainted, the greatest calamity: Johnson's Wks., iv, 102: Ib., iii, 373.—Value of: Gibbon's Wks., ii, 422.

952. RESIGNATION.—What it is: "Resignation is rest; and to know it, the heart has to be torn by terrible separations,—writhing at the new-made grave, heavy among the ruins of fortune, broken over disappointed plans, or unreturned affections. It is humiliating, but real. Tempests must sweep our sky, before the air is still and the summer sunshine calls up the noiseless energies of life." Huntington's Christian Believing and Living, p. 176.—In general: Southey's C. P. Bk., i, 273.

953. REST.—What it should not be: "About the river of human life there is a wintry wind, through a heavenly sunshine; the iris colors its agitation; the frost fixes upon its repose. Let us beware that our rest become not the rest of stones, which so long as they are torrent-tossed and thunder-stricken, maintain their majesty, but when the stream is silent, and the storm passed, suffer the grass to cover them and the lichen to feed to them, and are ploughed down into dust." Beauties of Ruskin, 403. —Of the Sabbath, what it should be: Liv. Age, xxxvii, 77.

954. RESPONSIBILITY.—Criterion of, in insanity: Maudsley's Respon. in Ment. Dis., 14, 90, 111.—Medical and legal doctrines of: Ib., 212 to 226.

955. RESURRECTION.—All physical difficulties set aside: Liv. Age, xix, 50, *et seq.*—"The Jews commonly express resurrection by regermination or growing up again like a plant. So they do in that strange tradition of theirs; of the Luz, an immortal little bone in the bottom of the *Spina dorsi*; which, though our anatomists are bound to deride as a kind of *Terra incognita* in the lesser world, yet theirs (who know the bones too but by tradition) will tell ye that there it is, and that was created by God in an unalterable state of incorruption; that it is of a slippery condition, and maketh the body but believe that it groweth up with, or receiveth any nourishment from that; whereas indeed the *Luz* is every way immortally disposed, and out of whose very-living *power*, fermented by a kind of dew from heaven, all the dry bones shall be reunited and knit together, and the whole generation of mankind recruit again." John Gregorie, p. 125.—The great argument in favor of the reality of Christ's: Watson's Insts., i, 151, *et seq.*—In general, its nature and possibility: Watson's Insts. ii, 461.—Of the wicked, why it must take place: Calvin's Insts., ii, 625. —Mode of, discussed: Sir T. Browne's Wks., ii, 68.—In the, men shall be permanent, and not incorporeal: Hobbes' Wks., iii, 393.—Doctrine of, unknown to the ancients: Horne's Intro., i, 10.—A revelation: Ib., 342, *et seq.*—Christ's: Ib., i, 239, *et seq.*—The importance of the doctrine: Jackson's Wks., x, 237.—Denied and ridiculed by the philosophers of Greece and Rome: Leland's Wks., ii, 437.—At the time of the Saviour notions of it, obscure and gross: Ib., 438.—Of Christ, his ten distinct appearances, a proof of: Ecce Deus,—Homo, 90.

956. RETALIATION.—Justifiable, practised on Prescott: Wash. Wks., iii, 202.—Declaration respecting, by Congress: Ib., 204.—Misapplication in the case of Campbell: Ib., 331.—The impolicy of: Ib., 334, 342.—Approved and ordered by Congress: Ib., viii, 310, 351. —Executed sometimes by the law of *distributive* justice, as in the case of Louis XI.: Jackson's Wks., v, 512.—Sometimes by *commutative* justice, as in the cases of Pharaoh, Ahab, and Jezebel: Ib., 521.—Prevented by the rule 'Do as you would be done by:' Ib., xi, 15.

957. RETRIBUTION.—A soldier convalescent from a wound received in the army of the Rhine, was going to his father's house to recover. He had been advised not to go in advance of the escort of the diligence, but at the sight of his native village he could not resist

and ventured on alone. A peasant who was tilling the ground, seeing him coming, took a musket hidden in a hedge, aimed, hit him full in the face, then went to despoil the dead. The explosion was heard, the escort of the diligence hurried forward. The peasant fled with the haversack and a pocket-book, in which there was a passport. As neither he nor his wife knew how to read they begged a neighbor to tell them what was in the paper, and they learned that the dead man was their son. The mother killed herself with a knife, and the father gave himself up to justice. Victor Hugo's Life, 13.—"The dying tyranny, speechless and incapable of motion, had its hand lifted up to affix the formal seal to the death warrant of the poet, the soldier, the statesman, the scholar, and on the 'day of the execution,' according to Holinshed, 'was itself lying in the agonies of death.' Its miserable comfort then, was the thought that youth was dying too: that the grave which yawned for abused health, indulged lusts, and monstrous crimes, had, in the same instant opened at the feet of manly health, of generous grace, of exquisite genius, and modest virtue. And so perished Henry the Eighth." Eng. History, Reed, p. 339.

958. RETICENCE.—The art of: Liv. Age, cv, 761.

959. REVELATION.—Revelation is neither an inspiration from without, nor an isolated experience within; it is simply one and same thing with the history of the human race." Die Christliche Glaubenslehre (Tübingen, 1840,) i, 68.—Strauss attributes everything to the slow and secret action of unconscious tradition. Renan's Religious His. and Criticism, 203.—Defined: Horne's Intro., i, 1, *et seq.*—Its possibility: Ib., 32.—And natural science: Harris' Pre-Adamite Earth, 273.—Gave men the knowledge of morals: Leland's Wks., ii, 16, 34, 256, *et seq.*—Power to understand, the gift of God: Schlegel's Phil. of Lf., 58.—Its four fold character: Ib., 61, *et seq.*—Of Christianity: Ib., 147.—Unwritten to the Antediluvian world: Ib., 239.—Sources of manifold: Ib., 516.

960. REVENGE.—"A miser so intent on, that he took his enemy to where the fire-damp was, opened his safety lamp and perished with his foe." Liv. Age, xvi, 185.—Excessive becomes rage: Hobbes' Wks., iii, 62.—Private, not punishment: Ib., 298.—Observations on: Burke's Wks., xv, 30.—The desire of, forbidden: Calvin's Insts., i, 487.—No sex in: Colton's Lacon, New York Ed., 119.

961. REVIVALS. — Great religious: Liv. Age, lxiv, 786.—In Medieval Italy: Ib., cxxiv, 741.—Of Religion: (Bushnell) Chris. Quar. Spec., x, 131.—Porter on: Ib., iv, 25.—In time of Edwards and Whitefield: Meth. Quar. Rev., ii, 594.

962. REVOLUTION.—Is like a river which overflows and inundates. Cæsar aimed at digging a bed for it. Pompey seated proudly at the helm thought he could command the waves that were sweeping him along. Cicero, always irresolute, at one moment allowed himself to drift with the stream, at another, thought himself able to stem it with a fragile bark. Cato, immovable as a rock, flattered himself that alone he could resist the irritable stream that was carrying away the old order of Roman Society." Nap.'s Life of Cæsar, i, 401.—The American, effects of; Mackintosh's Wks., iii, 146 to 155.—French: Ib., 157 to 273.—Want of Religion, the cause of the French: Cobbett's Wks., i, 31.—Carnage during French: Ib., 38, *et seq.*—The good effects of the French: Ib., iv, 344.—The effects of, upon literary pursuits: Dryden's Wks., i, 385.

963. RHETORIC.—Webster never attained to it: "in its finest and most absolute burnish." Golden Age of Am. Orat., 106.—It has been said of Bolingbroke and Burke, that the former shaped his thought *into* ornament, the latter shaped his ornament *around* his thought. Ib., 187.—In Rufus Choate's vocabulary there was nothing of kid-gloved dilettanteism, he was not afraid to take right hold of the huge paw of the democracy by language coarse and homely and inelegant, but full of strength and grit, and sense. He used simple words, long-legged words all mixed up and stuck together like a bizarre mosaic: Ib., 223.—Upon a recent occasion in England, a minister was presented with a watch by his congregation, which an English paper records in this wise: "The distinguished reverend gentleman was then made a beneficiary of his congregation in a wholly unexpected manner, by the presentation by a committee of his devoted congregation, who had assembled upon the exceedingly interesting occasion, with a valuable and elegant timepiece, as a mark of their esteem and affection for him, during his long period of usefulness." As a specimen of verbosity and tautology this will do, and suggests the definition of pepper, which Sydney Smith put in the mouth of Sir James Mackintosh: "Pepper may philosophically be described as a dusty and highly-pulverized seed of an Oriental fruit, an article rather of condiment than diet, which, dispersed lightly over the surface of food, with no other rule than the caprice of the consumer, communicates pleasure rather than affords nutrition, and by adding a tropical flavor to the gross and succuant viands of the North, approximates the different regions of the earth, explains the objects of commerce, and justifies the industry of man." Defined as, "an art, or faculty, which upon every subject, considers the capability of persuasion." Aristotle's Rhetoric, 25.—Its various kinds: Ib., 40.—Its goddess impudence: Hobbes' Wks., vi, 250.—Philosophy of: Meth. Quar. Rev., iii, 512.—Whately's: Blackw. Mag., xxiv, 885.—A deceitful art: Montaigne's Wks., 168.—The age of ornament is over: that of utility has succeeded. The '*pugnæ quam pompæ aptius*' is the order of the day, and men fight now with the clenched fist, not with the open hand—with logic and not with rhetoric." Wirt. Kennedy's Life of Wirt, ii, 356.

964. RHYME.—When unnatural: Dryden's Wks., xv, 363.—A constraint to poets: Ib., xiv, 207.

965. RICHES.—Are power: Hobbes' Wks., iii, 74.—Kept by frugality: Ib., ii, 159.—Duties growing out of: Burke's Wks., vii, 376.—National: Aristotle's Wks., ii, 15.—Real and artificial: Ib., 40.—Against the poor: Meth. Quar. Rev., i, 92.—Distribution of: Banker's Mag., iv, 172.—The mistake of those who suppose them essential to happiness: Hall's Wks., vi, 181.—Criminality in their use: Ib., 467.—Duties of: Ib., vi, 469 to 471.—Folly of pursuing: Johnson's Wks., ii, 374.—Their true use: Ib., iii, 319.—Desire of, whence: Ib., 384.—Hereditary; advantages and disadvantages of: Ib., xi, 512.—In some sort necessary to old men: Swift's Wks., x, 245. Dr. Swift's estimation of them: Ib., xii, 78.—Why a source of pride: Hume's Wks., ii, 50, 101; ib., iv, 213.—Why esteemed: Ib., iv, 323.—Discontent and misery of: Burton's Ana. of Mel., i, 170, 230; ib., ii, 37.

966. RIDICULE.—"There is a ridicule which properly may be called diabolical, which desecrates everything endeared and noble; which laughs not in fes-

tivity of spirit, but in bitterness of heart: which like the witches in Macbeth around the midnight cauldron, shrieks in the irony of satanic mirth over the degradations of humanity. This is realized in the writings of Swift, and was affected by Lord Byron." Giles' Illus. of Genius, 289.—The talent of ungenerous tempers: Spec., No. 249.—Who the most accomplished in: Ib., 249.—Put to a good use: Ib., 445.—Improper subjects of: Ib., Nos. 150, 446.—It is with ridicule as with compassion, we do not like to be the solitary objects of either; and whether we are laughed at or pitied, we have no objections to sharers, and fancy we can lessen the weight by dividing the load." Colton.—Fit subjects for: Kames' Ele. of Criticism, 205.—Importance of a talent for: Ib., 206.—Bad effect when applied to sacred things: Ib., 207.

967. RIGHT.—Its sovereignty: Nature and Supernatural, 55.—Universality of the principle: Mackintosh's Wks., i, 11.—Conscience the seat of its perception: Ib., 169.—Dangerous opinion of Scotus on: Ib., 279.—A certain rule of, not yet established: Hobbes' Wks., i, 6; ib., iii, 91; ib., 118; ib., iv, 88.—Inalienable, what: Aristotle's Wks., ii, 10.—And duty: Ed. Rev., xx, 405.—Political and vested rights: Ib., liii, 502.—Rights of man defined: Hall's Wks., iii, 122.—Hand, its use: Sir T. Browne's Wks., iii, 13, *et seq.*—The supreme: Harris' Pre-Adamite Earth, 42.

968. RITUAL.—Vicissitudes of: Liv. Age, cxxv, 372.—Good taste in: Ib., cv, 549.—In general: Milman's Lat. Christy., iv, 242.—Of Christianity, suited to every climate: Schmucker's Errors of Mod. Infidelity, 354.

969. RITUALISM.—In general: Liv. Age, cxxi, 703.—And ritual: Ib., cxxiii, 323.

970. ROME.—"'The widow of two civilizations' sits there on the shore of the Tiber, sad, yet magnificently beautiful. She bears upon her bosom the relics of Heathen and Christian martyrs, but with atheistic feet tramples the ashes of her own victims, martyrs not less noble." Parker's Sermons on Theism, 40.—Church of: "The toothless old lion of the mediæval wilderness, his claws pared off, roams abroad in the New World. He journeys in steamboats, in railway cars, looks at the ballot-box, the free school, the newspaper, and the bible, hating them all. Now and then he roars after the old fashion, but no inquisition echoes back his voice. He has no teeth, no claws, is not a dangerous beast . . . and equally hates the negro and the scholar:" Ib., 47.—Its liberties imperilled by the creation of the Decemvirate: Machiavel's Wks., ii, 92.—Recent works on its buildings: Liv. Age, cxxii, 3.—Destroyed by continual elections: Burke's Wks., x, 83.—And by heavy taxes: Ib., 232.—Christian, not so careful to prevent tyranny in her church, as pagan Rome was in the state: Milton's Wks., i, 160.

971. ROMAN EMPIRE.—Causes of the fall of: "Men were wanting, the empire perished for want of men." It was impossible to keep a native army on foot. "A perpetual and irrepressible stream of barbaric immigration was thereby caused. With genius dead, and intellect fallen into such rudeness that she can scarcely tell us articulately the story of her woes; we see her more than once prostrate before one of those monstrous human idols that are worshipped in Asia—A Sultan governed by eunuchs and concubines, cruel and irresistible, deriving all their strength from human weakness yet exacting copious libations of blood, and the utmost farthing of treasure." Rom. Imperialism, 78.—Its grandeur, to what it was to be ascribed: Machiavel's Wks., ii, 163.

972. ROMANS.—"Their religion of admirable service in governing armies, re-uniting the people, supporting virtue, and discouraging vice." Machiavel's Wks., ii, 37.—"The nobility of Rome availed themselves of religion to quell public tumults:" Ib., 45.—Never punished their generals with any extraordinary degree of severity: Ib., 83.—Their conduct in war: Ib., 189.—In their colonies they gave three and a half acres of land to each inhabitant: Ib., 191.—How they made themselves masters of towns: Ib., 259.

973. RUBICON.—Prohibitory statute erected on the banks of: Gibbon's Wks., iv, 311.—Regarded by Montesquieu as authentic: Ib., v, 553.—A papal bull, issued in 1756, pronounced in favor of the Luso, which has in consequence, been since commonly termed the Rubicon: Smith's Dict. of Greek and Roman Geo., Art. Rubicon.

974. RUMOR.—Popular: "Unlike the rolling stone of the proverb, rumor is one which gathers a deal of moss in its wanderings up and down." Dickens.

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975. SABBATH.—Recent theories of: Nat. Mag., vi, 548: Ib., vii, 46.—"So far as it was a political appointment it is abrogated: so far as it was of moral obligation, it remains in force. Our Lord evidently designed to relax the strictness of the observance. A slave might enter into the spirit of Christianity, though obliged to work as a slave on the Sabbath: he might be in the spirit on the Lord's day, though in the mines of Patmos." Cecil's Remains, 197.—"The second sabbath after the first,"—what it was: Meth. Quar. Rev., 1850, 492.—"It really is written in the Koran that God and the prophet David had turned into monkeys the Jews who did not keep the Sabbath holy. Therefore a good Moslem will seldom kill or injure a monkey." Liv. Age, xx, 340.—The regions of a Jewish, described: Ib., xxix, 148.—Jenny Lind's observance of: Ib., xxix, 172.—Observance of: Ib., l, 277.—"I believe for myself that a strict resolution to preserve the Lord's day sacred (in no Puritanical sense), would lengthen many a valuable life; would preserve the spring of many a noble mind; would hold off in some cases the approaches of imbecility or insanity." A.K.H.B. Liv. Age lxvi, 397.—The: Meth. Quar. Rev., ix, 21; Westm. Rev., liv, 153.—The neglect of the: Ib., xiii, 135.—Observance of: N. Brit. Rev., ix, 65.—Breaking, in London: Westm. Rev., xiii, 135.—Breaker, his punishment: Philo Judæus; iii, 120.—The, the meaning of: Ib., i, 197.—Manna not gathered on, why: Ib., iii, 46.—Differently observed, as a Fast, as a Festival: Bingham's Wks., iv, 354; ib., vii, 51.—The great, or *Sabbatum Magnum:* Ib., vii, 232.—Respect paid to in the United States: De Tocqueville's Dem. in Am. ii, 152.—Its observance, a part of christianity: Webster's Wks., vi, 155.

976. SACRIFICES.—Human: "An extraordinary sacrifice was wanted for the tomb of Marius. Scævola, one of the most respectable old men of the nobility was chosen as the victim. Conducted in pomp before the funeral pile of the conqueror of the Cimbri, he was stricken by the sacrificer, who, with an inexperienced hand plunged the knife into his throat without killing him. Restored to life Scævola was cited in judgment by a tribune of the people for not having received the blow fairly." Nap.'s Lf. Cæsar, i, 268.—The doctrine of, fixed itself in every pagan religion of ancient and modern

times: Watson's Theo. Insts., i, 38.—The injunction against private: Liv. Age, lxxxvii, 241.—The dictate of natural reason: Hobbes' Wks., iii, 354.—Human, universal among the ancients: Hume's Wks., i, 5.—Abolished by Christianity: Ib., 412.—And hymns, considered by heathens as due only to God: Jackson's Wks., vii, 495.—Some eucharistic and some propitiatory: Calvin's Insts., iii, 471.—Human, mention of several in different countries: Montaigne's Wks., 113.—Symbolical meaning of the directions given: Philo Judæus, i, 226, 233.—Division of the: Ib., ii, 119.—Sacrifice, a name given to all parts of divine service: Bingham's Works, iv, 83.

977. SAINT-SIMONISM.—"Attempts of this sort rest on a misconception. They would give the name of religion to social well-being, industry, things that have nothing to do with religion." Renan's Religious His. and Criticism, 353.—Its founder: Liv. Age, xxxix, 148.—Memoirs of its founder: Ib., cxxvii, 515.—"Its fundamental peculiarity was to consist in an expansion or modification of the permanent maxim of Christianity into the following formula: Religion ought to direct society toward the great end of the most rapid possible amelioration, physical and moral, of the condition of the class the most numerous and poor," etc. Ib., xxiii, 9.

978. SALVATION.—"We have nothing in the treatment of human creatures by each other, which perfectly corresponds with the process which this word is designed to express." Orme's Dis., 219.

979. SAMARITANS.—"Repulsed by the Jews they took revenge in Christianity. . . . In 1820 they were still in number about five hundred. Robinson in 1838, found only one hundred and fifty. In 1842 they confess that they are reduced to forty families." Renan's Religious His. and Criticism, 132.—Origin of: Hume's Wks., ii, 42.—Mss: Ib., 45, 90, 264; ib., iv, 36.—A custom of their women: Montaigne's Wks., 435.

980. SANCTUARIES.—Had the privileges of a city of refuge. Liv. Age, lxxxii, 474.—One in Switzerland: Ib., cxv, 544.—Benefit of, denied to public debtors: Bingham's Wks., ii, 559.—The taking of refuge in: Ib., 555.—The privileges of, accorded to monasteries: Hallam's Mid. Ages, 467.

981. SANCTUM SANCTORUM. — No man might enter it but the High Priest: Hobbes' Wks., iii, 399.—The most holy part of the temple: Ib., 400.

982. SAND-HILLERS.—A class of poor whites in the Carolinas, and most of the Southern States minutely described: Liv. Age. xiv. 369.

983. SARCASM.—Instances of: Hume's Wks., ii, 491.—"Malicious irony. A stripping of the flesh in wantonness. Clergymen have a most noble chance for development if they will, and do not herd too much together. Even *cabbages and lettuce*, do not head well if they touch." Life of Parker.

984. SATAN.—"Taken in the singular, is not the name of any particular person, neither is it a personation merely of temptation or impersonal evil, as many insist; for there is really no such thing as impersonal evil in the sense of moral evil: but the name is a name that generalizes bad persons or spirits with their bad thoughts and characters, many in one." Bushnell's Nature and Supernatural, 135.—"A bad possibility, externally existing prior to the world's creation, becoming, or emerging there into, a bad actuality—which it is the problem of Jehovah's government to master:" Ib., 137.—His nature and power: Watson's Insts., ii, 38, *et seq.*—As painted by Milton and Byron: Liv. Age, xliii, 25.—Signifies an office or quality, not a person: Hobbes' Wks., iii, 448; ib., v, 210.—Any earthly enemy of the church: Ib., 449.—Why called the prince of the powers of the air: Ib., 603.—Created righteous: Jackson's Wks., vii, 403.—In general: Ib., 404 to 506.—The means he used to draw men to sin: Ib., iii, 87; ib., x, 430.—Lost freedom: Ib., ix, 179.—Why sometimes said to be from the Lord: Calvin's Insts., i, 271, 363.—The personality of: Chris. Rev., ix, 349.—His personality, and real existence: Hall's Wks., v, 20.—The idea, the word is used as a personification of evil, refuted: Ib., 71 to 80.—Originate various speculative errors: Sir T. Browne's Wks., ii, 262.

985. SATIRE.—In literature, what scandal is to society: Liv. Age, xlii, 566.—Against Dr. Sherlock: Ib., xlix, 24.—And Satirists: Ib., lxxiii, 185, *et seq.*—During the Reformation: Ib., xcv, 707.—Modern; definition of: Dryden's Wks., xiii, 105.—Duke of Buckingham's essay on: Ib., xv, 201.—Personal license in: Ib., xv, 218.—Upon the silent poets: Ib., xviii, 224.—Character of Horace's: Ib., xiii, 99.—Juvenal's: Ib., xiii, 119 to 198.—Perseus': Ib., 207 to 267.—Against sedition: Ib., ix. 407.—Of the Monks: Milman's Latin Christy., vi, 501.—Remarks on: Mackintosh's Wks., i, 32.—During the middle ages: Eclec. Rev., 4th s. xvii, 319.—During the Eighteenth century: Blackw. Mag., lxiv, 543; Knick., xxxiv, 37.—Toothless, the impropriety of the epithet: Milton's Wks., i, 293.—Praise of it: Johnson's Wks., vi, 206.—The itch of, whence brought among us: Swift's Wks., ii, 64.—Why better received than panegyric: Ib., 66.—Not the easiest kind of wit: Ib., v, 459.—Introduced into the world to supply the defect of laws: Ib., iii, 206.—Humor the best ingredient in: Ib., v, 211.—A poet desirous of fame should set out with it: Ib., 257.—Rules for: Ib., xvii, 54.—English too ribald: Spec., No. 451.—Subjects for: Tatler, No. 242.—Whole duty of man, turned into: Spec. No. 568.—Instructs us in the manners of the times: Ib., No. 209.—Its character: Hume's Wks., i, 201.

986. SATURNALIA.—Of the ancients: Hobbes' Wks., iii, 663.

987. SAVAGE.—Man: Scribner's Mag., vii, 160. The noble, a prodigious nuisance, and an enormous superstition: Liv. Age, xxxviii, 325.—Life in America: Fras. Mag., ii, 199: Ib., xiii, 169, 316, 499.

988. SAXONS.—How they became degenerate: Reed's Lects. on Eng. His., 116.—Won their position of preëminence in the old and new worlds by the spirit of industry, invention, production, navigation and trade: Liv. Age, xv, 195.—But few families that can be traced to: Ib., lxxiii, 184.—"Charles II. is reported to have said of an old Saxon family, that they must have been fools or very wise not to have added to their property nor lost it:" Ib.—Their good old language: Ib., xciii, 797.—Their laws of inheritance: Hobbes' Wks., vi, 44.—Their manners: Ib., vi, 152.—The government of those that invaded England: Ib., vi, 259.—Their laws and institutions: Burke's Wks., x, 326 to 368.—How changed: Ib., 553, 564.—Their severe laws against unchastity: Milman's Lat. Christy., i, 392.—Their bad reception of missionaries: Ib., ii, 282.—In England: Ed. Rev., lxxxix, 79.—Their savage state, before their conquest of England: Hallam's Mid. Ages, 327.—N. Eng., vii, 547; Eclec. Rev., 4th s. xxv, 669.—Deities: Year Bk., iv, 536, 1382.—Parliaments in the time of, had supreme power: Milton's Wks., vi, 201.—Harass the south coast of

Britain: Ib., iii, 87.—Their character: Ib., 110.—Their origin: Ib., 112.—Grammarians: Preface to Marsh's Anglo Saxon Grammar, iii, 9.—Their history, spelling, dialect, habits, etc: Ib., Introduction, *in fine*.—Their physical surrounding to a great extent, moulded their character: Taine's Eng. Lit., i, 24, *et seq*.—"Franks, Frisians, Saxons, Danes Norwegians, Icelanders, are but one and the same people. Their language, laws, religion, poetry, differ but little: Ib., 27.—They had a great and coarse appetite. The custom of drinking to excess was a common vice with men of the highest rank: Ib., 29.—Their endurance: Ib., 86, *et seq*.—Their invasion of England: Ib., ii, 313.

989. SCANDAL.—"There is a description of dying delirium which resembles drunkenness. A woman who had combined an insatiable appetite for scandal with the extremest caution in retailing it, fell into this a few hours before she died. The sluice was opened and the venom and malice were poured out in a flood. 'I verily believe,' said her husband, afterward, 'that she repeated in that single day, every word she had heard against anybody from the time she was a child.'" Liv. Age, xxiii, 486.—The fear of, often the occasion of: Jackson's Wks., xii, 294.—And envy: Knick., xxx, 111, 527.—What its lovers will do to gratify their passion: Victor Hugo's Fantine, 104.—The ladies' disposition to: Johnson's Wks., ii, 298.—Nothing so swift and universal: Spec., No. 427.—To whom most pleasing: Ib., 426.

990. SCEPTICISM.—Modern: Scribner's Mag., vi, 424, 582, 725.—"A caries of the intellect." Victor Hugo, Marius, 55.—Theodore Parker's: "I have studied this matter of the divine origin of the Bible, and the Divine nature of Jesus of Nazareth, all my life. If I understand anything, it is that. I say there is no evidence, external or internal, to show that the Bible or Jesus had anything miraculous in their origin or nature, or anything divine in the sense in which that word is generally used. The common notion on this matter I regard as an error . . . fatal to the development of mankind." Weiss' Life of Parker, ii, 226.—An endeavor to trace its origin to the corruptions of religion: Liv. Age, xxvii, 207.—As to certain speculations in modern science: Ib., lxxxv, 241, 371.—Emotional: Ib., xcvii, 185.—Universal, the absurdity of, demonstrated: Mackintosh's Wks., i, 137.—With regard to reason: Hume's Wks., i, 236.—Different kinds of: Ib., iv, 165.—Objections of: Ib., 186.—The author of: Schlegel's Phil. of Lf., 542.—Carlyle on: Carlyle's Fred. the Great, i, 46.

991. SCEPTICS.—"Plato had a very mean opinion of sceptics and those extraordinary beings called in modern phraseology 'free thinkers,' whose greatest claim to the title exists often in their utter freedom from thinking, and he frequently visited them with his satire." Liv. Age, lxxxvii, 246.—Deceive themselves as often as others: Hobbes' Wks., i, 63.—Their baleful influence on philosophy: Mackintosh's Wks., i, 33.—Their extravagant notions: Ib., 298.—Apology for: Montaigne's Wks., 257.

992. SCHISM.— Mitres, the badge of: Milton's Wks., i, 128.—May happen to a true church: Ib., iii, 408.—Strict communion chargeable with: Hall's Wks., ii, 110: Ib., iii, 435.—"I believe that the root of almost every schism and heresy from which the Christian church has ever suffered, has been the effort of men to earn, rather than to receive their salvation." Beauties of Ruskin, 403.—Several kinds of: Bingham's Wks., v, 431.—Punishment of: Ib., vi, 119.

993 SCHOOLMEN.—The five great: Milman's Lat. Christy., vi, 449.—Their general character: Mackintosh's Wks., i, 39.—Subjects discussed by the: Hall's Wks., iv, 5.—Their case of the ass applied to lottery tickets: Spec., No. 191.

994. SCHOOLS.—What they were in Georgia before the war of the rebellion: Nat. Mag., i, 61.—Keeping of: Liv. Age, xl, 557.—And the schoolmaster: Meth. Quar. Rev., iii, 592.—And charitable endowments: Ed. Month. Rev., i, 578.—English public: Ed. Rev., li, 56. Free, of New England: N. A. Rev., xix, 448.—Girls' fashionable: Fras. Mag., xxxi, 703.—Industrial: Fras. Mag., xl, 437.—Of Design: Blackw. Mag., xlix, 583: Westm. Rev., xxvii, 116: Ed. Rev., xc, 248.—Of Westminster and Eton, Ed. Rev., liii, 64.—Public, best adapted to the genius and constitution of the English: Gibbon's Wks., i, 37.

995. SCIENCE.—"The art of packing knowledge." O. W. Holmes. Currents and Countercurrents, 337.—"The battle-ground of Atheism is not the field of natural science. . . Every man carries about with him in his own organization a syllogism which all the logic in the world can never mend:" Ib., 362.—"Who shall tell us whether the first egg was parent or offspring of the first fowl?"—Ib., 363. . . "confirms the statement of Revelation that animal life must have come into being after vegetable life:" Ib., 374.—Never extemporized: Bautain, 40.—The materializing tendencies of modern: "The history of scientific thought proves the reverse to be true. It shows that the tendency of this kind of inquiry is ever *from* the material, *toward* the abstract, the ideal, the spiritual." Correlation and Conservation of Force. Intro., xi. "Scientific inquiries are becoming less and less questions of matter, and more and more questions of force; material ideas are giving place to dynamical ideas:" Ib., xi.—Its highest law, the persistence of force: "Its stupendous reach spans all orders of existence. Not only does it govern the movements of the heavenly bodies, but it presides over the constellations; not only does it control those radiant floods of power which fill the eternal spaces, bathing, warming, illumining and vivifying our planet, but it rules the actions and relations of men, and regulates the march of terrestrial affairs."—The history of the sciences is a mighty fugue, in which the voice of nation after nation becomes successively audible." (Goethe) Liv. Age, cxxix, 121.—"When we find sensible and ingenious persons judging meanly of science in their old age, the reason simply is, that their expectations regarding it and themselves, had been pitched too high:" Ib., 123.—The discoveries of modern, compared with the physical facts concerned in the scriptures: Liv. Age, v, 376.—Its discords: "Between Descartes' vortices, and Whiston's comets—between Neptunians and Vulcanians, between the 'Catastrophists' and the 'Uniformitarians,' a din of strife arose, in which the voice of real science was not seldom drowned, while the combatants who had ranged themselves under her banners, fought for victory instead of truth." Liv. Age, vi, 108.—"No! there was no opposition between true Science and Revelation. This fear was nothing more than the unreal phantom which in former and darker times, had led men to try to put down all knowledge of nature, lest it should at any time deny their own traditions, which they fondly put instead of Revelation. It was the very same fear as that which had troubled the life, and embittered the end of Copernicus and Galileo:" Ib., vii, 181.—Progress of: Ib., xxvii, 495.—At sea: Liv. Age, xli, 147.—Relation of Arago and Brougham to: Ib., xlvii, 641, *et seq*.—Physical, progress of: lix, 26.—Its physical connections: Ib.,

lxiii, 481.—And traditions of the supernatural: Ib., lxxviii, 51, *et seq.*—A victim to: Ib., lxxvi, 295.—Devotion to: Ib., lxxv, 449.—Fairy-land of: Ib., lxxii, 286.—And passion: Ib., lxxi, 183.—And miracle: Ib., lxxxviii, 578.—Attitude of the clergy toward: Ib., xcv, 195—"Science has interpenetrated to a wonderful degree the thoughts, the speculations, nay, even the common literature of the age, and yet the clergy are wholly out of sympathy with it; in many instances are suspicious of it; in many more are its bitter and ignorant opponents:" Ib.—Political effects of progress in: Ib., xciv, 119.—In its condescending mood: Ib., cvii, 315.—Bearings of modern on art: Ib., cxi, 438.—Popular: Ib., cv, 176.—And imagination: Ib., cviii, 567.—The limits of: Ib., cxxiv, 606.—The true, how to make a people happy: Cobbett's Wks., vi, 761.—The knowledge of the causes of all things: Hobbes' Wks., i, 68; ib., viii, 210.—Distinction between physical and moral: Mackintosh's Wks., i, 10.—(O. Dewey) on: N. A. Rev., xxx, 293.—And art: Fras. Mag., xxix, 261.—Martyrs of: Ed. Rev., lxxx, 86.—Poetry of: Fras. Mag., xxxix, 378.—Positive: Meth. Quar. Rev., xii, 136.—Its path narrow and difficult of access: Johnson's Wks., iii, 322.—Its encouragements casual and fluctuating: Ib., 124.—The origin of: Swift's Wks., xvii, 72.—Illustrated by Scripture: Sir T. Browne's Wks., iv, 122.—The way in which it should be taught: Montaigne's Wks., 93.—Mathematical and moral, compared: Hume's Wks, iv, 71.—Course of: Bolingbroke's Wks., iii, 214, 232.—Corrupted by Platonism: Ib., iii, 305.—Its method illustrated: The New Chemistry, Cooke, 202.—Tendency of, toward immaterialism: Correlation and Conservation of Force, xii.—The great event in the progress of: Ib., xvi.—The true scope of: xxxi.—Discovery of its fundamental principle: Ib., 316.—The value of: Carlyle's Fred. the Great, ii, 650: Ib., iv, 142.

996. SCRIPTURE.—Public reading of: Liv. Age, xxx, 397.—And modern discoveries: Ib., li, 717.

997. SEA.—What it gives up: Liv. Age, xlii, 608.—Sickness, remedy for: Ib., c, 253.—Bessemer's invention to prevent sickness at: Ib., cxvi, 163.—"The bed of the deep sea, the 140,000,000 of square miles which is now added to the legitimate field of natural history is not a barren waste. It is inhabited by a fauna more rich and varied on account of the enormous extent of the area." Thomson's Depths of the Sea, 4.—It would take 2000 times as much as the Alps and Pyrenees to fill up the bed of the North Atlantic: Ib., 477.—At a depth of 2400 fathoms, the pressure is three tons to every square inch: Liv. Age, cxxii, 777.—S.—Inland, physical condition of: Ib., cxviii, 623.—And the Sahara: Ib., cxxvii, 702.—Called, "the *highway* of nations," by Jefferson, Madison and Monroe: Cobbett's Wks., vi, 649.—How its pressure is removed by arching itself: Hobbes' Wks., vii, 13.—Its motions: Bacon's Works, xv, 192, *et seq.*—Its rise and fall after an earthquake: Somerville's Phys. Geo., 157.—Dominion on: Pepys' Diary, i, 241, 243.—Serpent: Westm. Rev., l, 491; Blackw. Mag., ii, 645; ib., iii, 204.—Overwhelms several towns in England, with many thousands of inhabitants: Milton's Wks., iii, 254.—Its course, how altered: Sir T. Browne's Wks., i, 390.—How separated from chaos: Philo Judæus, i, 10.—Its diminution: Ib., iv, 53.—Cities and countries swallowed up by: Ib., 58.—Its help to commerce: Ib., 245.—Monsters, creation of: Ib., i, 17.—A demonstration of the existence of God: Spec., No. 489.—Has not a completely enclosed basin; its bottom has plateaux, valleys and plains; not "bottomless:" Reclus' Ocean, 20, *et seq.*—Its surface 145 millions of square miles, or the 560th part of the planet; its maximum depth 3,738 fathoms: Ib.—The entire evaporation of its water would give a bed of salt 230 feet deep over its entire bottom: Ib., 37.—Of milk: Ib., 399.—The total mass of silver held in solution by the, two millions of tons: Ib., 39.—Studies: Liv. Age, cxxvi, 131.—Ancient margins: Robert Chambers on, *in fine.*—(Edinburgh, W. & R. Chambers, 1848).—Water, gases in: Bischof's Geo., i, 102, 98, 113, (3 vols. Cavendish Soc. 1859).

998. SECESSION.—The Richmond Inquirer on: Liv. Age, lxxii, 13.—Conspiracy: Ib., lxx, 63.—The Danville Quarterly Review on, in extenso: Ib., lxx, 233, *et seq.*—Of individual states an absurdity: Webster's Wks., ii, 591.—Impossibility of a peaceable one: Ib., v, 361; ib., vi, 568, 588.—No danger of: Jefferson's Wks., v, 571.—The right of a State to secede from the Union, the same as the right of revolution: Kennedy's Life of Wirt, ii, 348.—South Carolina never had any cause for secession: Ib.

999. SECOND-SIGHT.—Anecdotes, concerning: Pepys' Diary, iv, 265, 281, 294.—Enquiry into: Johnson's Wks., xii, 361.—In Scotland: Spec., No. 604.

1000. SECRECY.—A lover of: "He was that sort of man that if he died worth a million of money, or had died worth two-pence half-penny, everybody would have been perfectly satisfied, and would have said it was just as they expected. And yet he belonged to a class; a race peculiar to the City; who are secrets as profound to one another as they are to the rest of mankind." Martin Chuzzlewit, chap. 27.

1001. SECTARIANISM.—Has not promoted the harmonious expansion of human nature: Liv. Age, xcv, 90.—In time of Innocent III: Milman's Lat. Christy, iv, 169.

1002. SEDUCTION.—Of vice: ". . . irresistible when it presents itself under the form of elegance, wit and knowledge." Nap's Lf. of Cæsar, i, 227.—Of innocence, infamous arts by which it is effected: Johnson's Wks., iv, 179.

1003. SELFISHNESS. — How it shows itself: "You would be indignant if you saw a strong man walk into a theatre or a lecture-room, and calmly choosing the best place, take his feeble neighbor by the shoulder, and turn him out of it into the back seats, or the street. You would be equally indignant if you saw a stout fellow thrust himself up to a table, where some hungry children were being fed, and reach his arm over their heads and take their bread from them. But you are not the least indignant if, when a man has stoutness of thought and swiftness of capacity, and, instead of being long-armed only, has the much greater gift of being long headed——you think it perfectly just that he should use his intellect to take the bread out of the mouths of all the other men in the town who are of the same trade with him; or use his breadth and sweep of sight to gather some branch of the commerce of the country into one great cobweb, of which he is himself to be the central spider, making every thread vibrate with the points of his claws, and commanding every avenue with the facets of his eyes. You see no injustice in this." Beauties of Ruskin, 409.—Destroys itself: "Philosophers in France thought that the spider could be made to weave a filament finer than the silk-worm. But they are not gregarious. They gathered an innumerable host and shut them up in a room, and left them to their weaving, feeding them with flies. After a few days there was not a spider left. They fought

with each other, till the king spider was the only one left, and selfishness had eaten itself up." Parker's Theism, 54.—Its mode of manifestation: "In trade the aim will be to get money, no matter how it is got; by fraud, by lies, by rack-rent on houses, by ruinous usury on land, no less ruinous piracy on sea. The man will allow nothing to stand between him and the dollar he covets, no intellectual idea, no moral principle, no affectionate feeling, no religious emotion:" Ib., 58.—Madam Guyon's extreme views of: Liv. Age, xxxvii, 711.—A tropical forest, a good figure of: "In these tropical forests each plant and tree seems to be striving to outvie its fellow, struggling upward toward light and air,—branch and leaf, and stem, regardless of its neighbors:" Ib., lxxxi, 107.

1004. SELF-Satisfied. — The feeling illusionary: "Sometimes I feel a little satisfied with myself. Then I always know that some mortification is preparing for me. All my swans prove geese soon as they begin to sing." Parker: Weiss' Life, i, 260.—Crimination, the absurdity of the rule of practice against: Liv. Age, xxxvii, 486.— Importance, innumerable instances of Tom Moore's: "The duke, in coming to the door to meet the *Duke of Wellington*, near whom I stood, turned aside *first* to shake hands with *me*—though the great captain's hand *was waiting ready stretched out.*" Liv. Age, xxxviii, 713.—Consciousness, or excess of *amour propre*: "That fellow (said Johnson, of old Richardson) could not be contented to sail down the stream of reputation *without longing to taste the froth from every stroke of the oar*:" Ib.—Preservation, the strongest of all the passions: Burke's Wks., i, 132.—The sublime, an idea belonging to it: Ib., 201.—Satisfied people, remarks on: Philo Judæus, iv, 259, 267.—Control in insanity: Maudsley, 271.—Formation: Ib., 294.—Deception: Ib., 293.—Control: "Everything is pernicious that emancipates our intellect without at the same time strengthening our self-control." Goethe, Liv. Age, cxxix, 119.—Consciousness; the enemy of true delight: "Solomon on his throne was gaudy; the lilies of the field are better dressed. Epicurus in his garden was languid, the birds of the air have more enjoyment of their food." Ecce Homo, 129.—Devotion, of a father: Liv. Age, xxx, 431.—Denial, the only foundation of obedience: Jackson's Wks., ii, 323.—The fundamental rule of Christianity: Ib., iii, 389.—Will, in what it consists: Ib., v, 86.—Denial, the beginning and sum of: Calvin's Insts., ii, 260.—Love, not the most powerful of motives: Mackintosh's Wks., i, 86; ib., 165, 306.—Culture: Anal. Mag., xxi, 481.—Conceit: Johnson's Wks., iii, 31, 34.—Denial, thoughts on: Ib., v, 206.

1005. SENSATION.—The metaphysics of: Liv. Age, cx, 170.—"To be sensible always of one and the same thing, all one with not being sensible at all of anything: Hobbes' Wks., i, 394.—Objects of but ideas and phantasms: Ib., i, 92.—Five-fold division of: Philo Judæus, i, 17.—The middle term, the mind and the extreme object the extremes; Ib., 59.—The handmaid of pleasure: Ib., 49.—What it is: "An affection of the conscious mind, and not of the mere bodily frame." McCosh's Defence of Fundamental Truth, 80.—"A sensation is not memory . . . expectation, . . . imagination, . . . judgment, . . . reasoning, . . . emotion, . . . affection . . . volition:" Ib., 85.—The distinction between, and perception: Sir W. Hamilton's Philosophy, 432, *et seq.*—Misleading: Correlation and Conser. of Force, 174.

1006. SENSITIVENESS.—"Almost every man who distinguishes himself greatly in any of the active walks of life is, as a rule, a sensitive man. This is especially the case in callings which require artistic qualities. It is hardly possible, for instance, for a thick-skinned man to be a good speaker." Liv. Age, lxxvii, 587.

1007. SENSUALISM.—"Indifference to truth naturally leads to sensualism; and the sensualist is naturally indifferent to truth. The most universal sceptic believes in pleasure; the idolater of pleasure has no faith in God." Liv. Age, xxxix, 481.

1008. SEPULCHRES.—Roman: "This Appian Way, mile after mile, is thronged with the sepulchres and monuments of the illustrious dead. Conceive a Westminster Abbey of twelve or sixteen miles, on either side crowded with lofty tombs or votive edifices to the dead, and a quarter of a mile, or half a mile deep." Liv. Age, lxxxvi, 482.—Pagan and Christian: Ib., 481, *et seq.*

1009. SERMON.—". . a perfect one . . is one in which labor and art are imperceptible to those who are not thinking of looking for them; that in which I find a plan when I seek one, but where nothing forces me to see it when I am not looking for it, and when the understanding of the head is willing to give place to that of the heart." Preacher and King, 63.—The, on the Mount: "Is recognized by all as the fundamental document of Christian morality, and by some it is regarded as constituting Christ's principal claim upon the homage of the world." Ecce Homo, 121.—The remarkable one preached at the death of Mr. Procter by Rev. Mr. Moore, of Barston, Norfolk: Liv. Age, xxxiv, 117.—One preached at Brandon, Miss., on "He played on a harp uv a *thou*-sand strings —sperits of just men made perfeck:" Ib., xlvii, 640.—A degro's, on equality before God: Ib., 784.—The one on the Mount revised: Ib., xlv, 64.—Hearers of, classed: Ib., l, 160.—Manuscript: "The present practice of taking a single manuscript sermon into the pulpit is scarcely a century old. The older clergy preached from an octavo or duodecimo volume, containing ten, twenty, or thirty sermons, usually in black binding." Liv. Age, lv, 728.—Style of one by Elder Knapp: Liv. Age, lxi, 564.—In the Latin Church, only lasted ten minutes. During its delivery the preacher sat and the hearers stood: Ib., lxiii, 299.—In one preached before the Rev. Mr. Simeon, a young man said, 'The son of Amram did so and so.'—'Who was he,' said Mr. S. 'Moses,' was the meek and abashed answer. 'Then if you mean Moses why not say Moses.'" Ib., lxxxii, 428.—Stolen: "'It was a good sermon, but he stole it.' The person who said this was called to account. 'I am not,' he replied, 'very apt to retract my words; but in this instance I will. I said you had stolen the sermon, I find I was wrong, for on returning home and referring whence I thought it was taken, *I found it there.*'" Ib., lxxxii, 559.—Hard-shell one, on "He maketh my feet like *hens'* feet:" Ib., lxxx, 428.—Meter, a sand glass of the measure of eighteen minutes has been fixed in the Chapel Royal, etc.: Liv. Age, xcv, 749.—Of the Welsh Parson, on the temptations of Noah, as told by Jean Ingelow: Ib., xciv, 428.—Heard in a dream: Knick., xxvi, 289.—An annual one at Huntingdon, in commemoration of the conviction of the witches of Warbois: Johnson's Wks., x, 76.—Daily, at Montpelier: Sir T. Browne's Wks., i, 268.—At Hamburg: Ib., 199.

1010. SERMONS.—Prosaic: "When men go to church and get nothing but cut straw, and straw raised five hundred years ago at that, and will not come again, I honor them." Beecher.—Cotton Mather's advice on making: "Read the Scriptures until you are Bonus

textuarius. Preach nothing but that that is well studied. Let it be beaten oil. Go from your knees. Avoid tedious amplification. A German divine undertook to go over Isaiah, he was twenty years on the first chapter. Be a star to lead men to the Saviour, and stop not until you get them there." Manuductio, 103.—"Use similitudes. Spread your nets dexterously. Set the thoughts on fire. Avoid indecencies. Don't begin too high. Use notes dexterously, let them be a quiver:" Ib., 112, *et seq.*—Regulating length of: "When the sermon commenced the fore-singer turned the hour glass which stood near him in a brass frame, and if the sermon continued more than an hour, he turned the hour glass again, and set it in another place, that it might be seen that an hour had elapsed. The early synods decreed that sermons ought to be short, not exceeding an hour." Demarest's His. Ref. Dutch Ch., 160.—Approval of: "Formerly the giving of the hand by the elders to the minister, after sermon, signified approbation of its doctrines, while the withholding was expressive of dissent:" Ib., 187.—Sterne's: "When Mr. Wickens produced the sermons of Sterne, 'Sir,' said the Doctor, 'do you ever read any others.' On Mr. Wickens replying that he read Sherlock, Tillotson, and Beveridge, Dr. Johnson rejoined, 'Ay *there*, Sir, you drink the cup of salvation to the bottom, here you have merely the froth from the surface.'" Liv. Age, xli, 411.—Theodore Parker's: In the Fable for Critics they are thus characterized. "His sermons with satire are plenteously verjuiced, and he talks in one breath of Confutzee, Cass, Lerduscht, Jack Robinson, Peter the Hermit, Strap, Daltran, Cush, Pitt, (not the bottomless, *that* he's no faith in) Pan, Pillicock, Shakespeare, Paul, Toots, Monsieur Tonson, Aldebaran, Alcander, Ben Khorat, Ben Jonson, etc. etc." "His hearers can't tell you on Sunday beforehand, if in that day's discourse they'll be Bibled or Koraned:" Ib., xli, 518.—"If they write their own sermons it is with 'drops of opium upon leaves of lead:'" Ib., xxxix, 476.—And sermonizing: Ib., lii, 641, *et seq.*—What they are, and what they should be: Ib., lx, 223, *et seq.*—In majestic blank verse: Ib., lx, 527.—The realistic, of Christmas Evans: Ib., lxxviii, 118, *et seq.*—Too long: "'Sir,' said the peasant, 'we all feel obliged to you for your kind intentions; we are likewise sensible that everything you tell us is good, but you preach too long. We ignorant boors are just like our own wine-vats—the juice must have plenty of room left to work; and once filled to the brim, if you attempt to pour in more, even if it were the very best juice in the world, it would only be spilt on the ground and lost." Mrs. Shimnelpennick's Memoirs of Port Royal.—Stolen: "Andrews had the merit of not preaching his own, he used to preach Paley, and when asked to publish them, declined, saying that he could not publish his manner with them." Liv. Age, lxxvii, 357.—The father of A. K. H. B. of Fraser's Mag., "for thirty years, wrote and committed to memory, two sermons of forty minutes each every week; and hundreds of his brethren did the same:" Ib., lxxii, 554.—Extemporaneous: "Carry no scrap of writing into the pulpit. Begin at once. When a friend of mine inquired of the celebrated Gilbert Stuart, how young persons should be taught to paint, he replied, 'just as puppies are taught to swim—*chuck them in!* No one learns to swim in the sea of preaching without going into the water." Dr. J. W. Alexander.—"Coleridge, in his sermons, used to quote the very words of the Hebrew Scriptures, till the country people used to exclaim admiringly, 'How fine he was! he gave us the very words the spirit spoke in.'" Liv. Age, lxxxviii, 83.—Once Coleridge took a text from Isaiah, and treated his audience to a lecture against the Corn Laws, and in the afternoon he gave them another on the Hair Powder Tax: Ib., 89.—Negro: Liv. Age, xciii, 117, *et seq.*—Henry W. Beecher on prosy: Ib., 236.—What they should be: Ib., xci, 386.—The characterlessness of: Ib., cxxv, 822.—Why most necessary in towns: Jackson's Wks., iv, 182.—Discriminating: Chris. Rev., viii, 457.—Long: Chris. Month. Spec., viii, 472.—Hard words in, to be avoided: Swift's Wks., v, 88.—Must not attempt wit: Ib., 98.—Nor metaphysical terms: Ib., 104.—Flowers of rhetoric pleasant but prejudicial: Ib., xvii, 378.—Two or three a day in one Assembly: Bingham's Wks., iv, 534, 536, 538, 542.—Different sorts of Sermons, Expositions, Panegyrics, de Tempore, de Sanctis: Ib., iv, 544.—Extempore: Ib., 555.—Acclamations at: Ib., 593.—Penning of, by the auditors: Ib., 603.

1011. SERPENT.— A fine description of: "When the mammoth stalks abroad as the gigantic lord of the new creation, the serpent creeps out with him, on his belly, with his bag of poison hid under the roots of his feeble teeth, spinning out three or four hundred lengths of vertebræ, and having his four rudimental legs blanketed under his skin, a mean, abortive creature, whom the angry motherhood of nature would not go on to finish, but shook from her lap before the legs were done, muttering ominously, "cursed art thou for man's sake above all cattle; upon thy belly shalt thou go and dust shalt thou eat all the days of thy life."—A powerful type of man, the poison of his sin, the degradation of his beauty under it, the possible abortion of his noble capacities and divine instincts." Nature and Supernatural, 208.—Why an object of veneration: Burke's Wks., x, 197.—A symbol of Satan: Milman's Lat. Christy., vi, 410.—Pretended sea: Somerville's Phys. Geo., 422.—Its dislike to a certain tree: Yr. Bk., iv, 492.—Vomited by a woman: Sir T. Browne's Wks., i, 49.—The one by whom Eve was tempted: Ib., ii, 15.—An old poisonous and earth-born reptile: Philo Judæus, i, 46.—Spoke to Eve with a human voice: Ib., iv, 300.—The symbol of pleasure: Ib., i, 47.—Curse on the: Ib., 124, 136.

1012. SERPENTS.—The literature of: Liv, Age, xxvii, 222, *et seq.*—Eocene, and those of the Bible: Ib., 331.

1013. SERVANTS.—The superiority of foreign and English: Liv. Age, lxxxvii, 87.—French, their peculiarity and excellence: cxi, 735, *et seq.*—The, of fact and experience: Ib., ciii, 280.—To have power: Hobbes' Wks., iii, 74.—To become through need or fear dishonorable: Ib., 79.—The derivation of the word: Ib., iii, 189.—In what they differ from slaves: Ib., ii, 110.—Household: Fras. Mag., viii, 701.—Our conduct towards them: Johnson's Wks., ii, 432.—The folly of giving them orders by hints only: Ib., v, 182.—Their receiving money condemned: Ib., vii, 363.—Directions to: Swift's Wks., xvi, 99.—Their viciousness: Ib., x, 114.—The Dean's certificate to a discarded one: Ib., xix, 152.—Their greatest praise: Philo Judæus, iv, 274.—Kindness to, inculcated: Ib., 273.—Severe master the best for unruly: Ib., 274.—On, in general: Spec., Nos. 88, 96, 107, 137, 202.—In United States, their peculiarities: De Tocqueville's Dem. in Am., ii, 190.

1014. SERVILITY.—Insolence of: Liv. Age, xv, 280.

1015. SENTIMENT.—Female in religion, abuse of: Liv. Age, lxxxii, 3.

1016. SEVEN.—The significance of the number in

physiology: Liv. Age, xxxvii, 77.—A mysterious number: Jackson's Wks., viii, 359.—Admirable properties of: Philo Judæus, i, 26.—Its essence, properties, etc.: Ib., 27, *et seq.*—The most harmonious of numbers: Ib., 82.—Further considerations on: Ib., iii, 264.—Wise men of Greece: iii, 522.—Fold punishment of the slayer of Cain: Ib., iv, 321.—A bookseller's opinion of that number: Spec. No. 632.—"It was argued against the Copernicans, that it is beyond Omnipotence there should be more than seven planets, because there are only seven metals and only seven holes in the head—two eyes, two ears, two nostrils, and one mouth." Liv. Age, xxxvii, 70.—"Music, that catholic and published tongue, that speech of cherubim and seraphim, that poetry taken wing, that science passed into ecstasy, that transfiguration of the common state of man, is also a system of sevens. Enough, in short, might be advanced to show that anatomy, physiology, optics, astronomy and the science of music, (which are surely not superstitions, nor mystical nor transcendental, nor credulous of ancient authority) are all familiar with the 'peculiarly human number seven:'" Ib., 70.—"It is the number which his spirit knows, which his soul loves, which his body like an illuminated musel shows forth, and it is the very number of his house in the heavens." Ib.

1017. SEXES.—Relative decay of: Liv. Age, iv, 21.—Their relative strength: Ib., xxxviii, 824.—In plants: Sir T. Browne's Wks., ii, 360.—Comparative perfections of: Spec., No. 156.—In souls: Tatler, No. 172.—Refine each other: Spec. No. 433.—Relations of the: Darwin on Origin of Species, (London: John Murray, 1860), 77.—The, their equality in the United States: De Tocqueville's Dem. in Am., ii, 224.—Respective value of: Gibbon's Wks., iii, 489.

1018. SHADOW.—"The smallest hair casts one:" Goethe.—Not to be mixed with reality: Spec., No. 5.

1019. SHADOWS.—"The artist knows that shadows are necessary to throw out what should be prominent and give expression to his picture; and consequently, he throws the light so on his subject as to *make shadows.* Without this all is flat and tame. Minor faults, in biography, are the painter's shadows." Life of Jefferson, i, 163.

1020. SHAKERS.—Or Girlingites: Liv. Age, cxxiv, 440.—Ed. Everett, on the: N. A. Rev., xvi, 76.—B. Silliman, on the: Chris. Month. Spec., vi, 351.—A Sabbath with the, by Horace Greeley: Knick., xi, 532.

1021. SHAME.—What it is: Jackson's Wks., x, 349.—True distinguished from false: Ib., 351 to 361.

1022. SHIPWRECK.—Scene on board the Sheffield: Liv. Age, iv, 709.—Scenes on board the Steamship Tweed: Ib., xiii, 414.—Of the Elizabeth, which struck on Fire Island Beach. Margaret Fuller Ossoli holds twelve hours communion, face to face with death, and at last drowned: Ib., xxxiii, 36.—Also: Ib., 300.—S. Their number and appalling consequences: Liv. Age, lx, 131, *et seq.*—Of the Duke of York: Dryden's Wks., ix, 401.—Ceremonies observed by the ancients on escape from: Ib., ix, 34 to 44.—Of the Alceste, and the Medusa: Ed. Rev., xxx, 388.—Of the Delphine: Liv. Age, v, 597.—On frequency of: Ed. Rev., lx, 175.

1023. SHYNESS.—What it is, and who are its subjects: Emerson. Liv. Age, cv, 161.

1024. SHYSTER.—The: "The gentleman was of that order of appearance which is currently termed shabby-genteel. . . . . But he wore a moustache—a shaggy moustache, too; nothing in the meek and merciful way, but quite in the fierce and scornful style; the regular satanic sort of thing—and he wore, besides, a vast quantity of unbrushed hair. He was very dirty, and very jaunty; very bold and very mean; very swaggering and very slinking; very much like a man who might have been something better, and unspeakably like a man who deserved to be something worse." Martin Cnuzzlewit, chap. 4.

1025. SICK.—The:—"Cæsar, one day surprised by a violent storm, took shelter in a hut where there was only one room, too small to contain many people. He hastened to offer it to Oppuis, one of his officers who was sick, and himself passed the night in the open air, saying, 'We must leave to the great the places of honor, but yield to the sick those that are necessary for them." Nap's. Life of Cæsar, i, 287.

1026. SILENCE.—"There are three kinds. The silence of peace and joy, the silence of submission and resignation, and the silence of desolation and despair. DOMITIAN made a solitude and called it peace." Anon.—Of the sun: Liv. Age, xlvii, 214.—Of Scripture: Ib., lxiv, 667.—Sociable: Ib., xcvii, 605.—An argument of consent: Hobbes' Wks., iii, 252; ib., iv, 76.—Why enjoyed by Pythagoras and the Druids: Burke's Wks., x, 190.—Address of the goddess of, to the ladies: Goldsmith's Wks., i, 328.

1027. SIMILES.—A new one for the ladies: Swift's Wks., viii, 182.—A stock of them as necessary to a good poet as a stock of lasts to a shoemaker: Ib., v, 252.—The preservation of several poems: Spec., No. 421.—A bad one in a pulpit: Ib., 455.—Delicacy in, not regarded by the ancients: Ib., 160.

1028. SIMPLICITY.—The charm of, in style: Liv. Age, lxxxii, 216.—Its excellence in all works of art: World, No. 26.—In writing: Hume's Wks., iii, 220.

1029. SIN.—Its unpardonableness too often confounded with its greatness: Beauties of Ruskin, 397.—No escape from the penalty of: "If the theft, the fraud, the lie escape detection, does the man escape? *He* knows it. If the world knows it and he knows it not, then in a sense would he escape. One says '*The greatest penalty of sin is to have sinned.*' He cannot heartily, if at all, speak for the right, for virtue, for what is noblest in the world. What a retribution is *that!* To be dumb where good men talk." Dewey on Human Destiny, 81.—A fact: Bushnell's Nature and Supernatural, 140, *et seq.*—"Fourier conceives that what we call sin, by a kind of misnomer, is predicable only of society, not of the individual man:" Ib., 145.—The consciousness of, its guilty pang: Ib., 152.—Satire, supposed the fact of sin: "No poet thinks to satirize the sea, or a snow storm, or a club foot, or a monkey, or a fool. But he takes a man, a sinning man, who has deformed himself by his excesses, perversities, or crimes, and against him invokes the terrible Nemesis of wit and satire:" Ib., 160.—Provokes retributive consequences: Ib., 166.—"It is an act against God, or the will and authority of God:" Ib., 169.—Its consequences in society: Ib., 180, *et seq.*—Its effect on the natural world: Ib., 188.—Did not bring death into our world—only our death: Ib., 195.—"To be sin is evil originating in, not outside of the will." Coleridge. Liv. Age, lxxxviii, 179.—The desires and passions of men not sin of themselves: Hobbes' Wks., iii, 114.—May consist in the intention: Ib., ii, 278.—If the intention is right, the fact no sin: Ib., iii, 279; ib., vi, 102.—To forgive sin, not injustice: Ib., iii, 457.—In what the formal rea-

son of sin consists: Ib., v, 234.—Its origin, as related by Moses, confirmed by facts and by history: Hume's Wks., i, 143 to 147.—In what it consists: Jackson's Wks., i, 387.—Distinction between *mortal* and *venial*: Ib., iii, 361.—Of *omission* and *commission*, a doubtful distinction: Ib., 314: ib., vii, 408.—Against the Holy Ghost: Ib., vii, 396; ib., ix, 567; x, 492.—Eaters: Yr. Bk., iv, 858. —More to be feared than disease: Philo Judæus, iv, 276.

1030. SINGING.—Congregational: "Let the people praise Thee, O God, yea, let *all* the people praise Thee"—not "let the choir praise Thee, let *all the choir* praise Thee." Liv. Age, xv, 322.—By immense multitudes: Ib., xxxv, 292.—In general education: Ib., lxiii, 55.—The gibberish of fashionable; caricatured by Mr. Charles Reade: Ib., lxxxi, 453.—In church, should be left to the villagers themselves: Cobbett's Wks., vi, 652.—In worship, very ancient: Calvin's Insts., ii, 499. Allowed in the ancient church to the whole Assembly: Bonham's Wks., i, 383; ib., iv, 436.—Why sometimes forbidden to the people: Ib., i, 383.

1031. SINGERS.—Their station in church: Bingham's Wks., iii, 407.—When first made an order in the church: Ib., i, 382.

1032. SINLESSNESS.—"To be a saint is the exception, to be upright is the rule. . . To commit the least possible sin is the law for man. To live without sin is the dream of an angel. Everything terrestrial is subject to sin. Sin is a gravitation." Victor Hugo, Fantine, 14.

1033. SINS.—"I thank the goodness of God, I have no sins that want a name. I am not singular in offences. My transgressions are epidemical and from the common breath of our corruption." Sir T. Browne. "Those are the greatest which are committed under the least temptation." Beauties of Ruskin, 397.—Picturesque: Liv. Age, liii, 348.—Justly visited on children: Jackson's Wks., v, 506, 534; ib., xi, 302, 337.—Why called debts: Calvin's Insts., ii, 517.—Voluntary and involuntary: Philo Judæus, iv, 245.

1034. SKILL.—Instances of its leading to fortune: Nat. Mag., i, 124.

1035. SLANDER.—Its mendacity: In Dec. 1865, I called on Mrs. Henry Ward Beecher, she told me that people in Maine had got up a story that her husband had become imbecile and that she had taken up the reading of his lectures to support the family. A member of their church, she said, had just returned from the South, and there it was reported that she was seen stealing and carrying away the records of St. Peter's church, and that on her return to New York, thousands of colored people met her on the Battery, and that she made a speech to them, in the course of which she had said that God was black, that Jesus Christ was a mulatto, that the devil was white, and that she only regretted that she was not born black. —Forbidden by the ninth commandment.—Calvin's Insts., i, 478.

1036. SLANG.—Its omnipresence: Liv. Age, xxxix, 404, *et seq.*—As used by ladies: Ib., lxx, 349.—American: Ib., xcv, 218, *et seq.*—"If we would see how far the phraseology of the mine and the card-table can be made to go in the figurative substitution for ordinary speech, we may read, in Mark Twain's 'Roughing It,' (chap. xlvii), that amusing (and in this aspect, instructive) account of the interview between the preacher and the gambler who wants to get his late exemplary partner decently buried." Whitney's Lf. and Growth of Lang. 112. "In the exuberance of mental activity, and the natural delight of language-making, slang is a necessary evil; and there are grades and uses of slang, whose charm no one need be ashamed to feel and confess; it is like reading a narrative in a series of rude but telling pictures, instead of in words:" Ib., 113.—The philology of: Liv. Age, cxxi, 367.

1037. SLAVE.—System of England: Liv. Age, xiv, 235.—Preaching: Ib., lxv, 326.—Power, the: Ib., lxxv, 275.—Power, and the secession war: Ib., lxxiv, 291, 476.—States, Olmsted on: Ib., lxxi, 554.—Humane treatment of the, enjoined by the law of Moses: Philo Judæus, iii, 274.

1038. SLAVERY.—Parker's prophecy of its death: "It will not die a *dry* death. It may have as many lives as a cat. At last it will die like a mad dog in a village, with only the enemies of the human kind to lament its fate and they too cowardly to appear as mourners." Weiss' Life of Parker, ii, 174.—Its repressive influence on science: Meth. Quar. Rev., 1848, 399.—Hebrew, its restriction: Watson's Insts., ii, 530.—The only remedy for the miseries of the English poor: Liv. Age, iv, 697. —Influence of Christianity on: Ib., xii, 9, *et seq.*—Retards accumulation: Ib., xii, 433.—Cicero's definition of: "The subjection of a broken-down and abject spirit deprived of the exercise of its own will:" Ib., xiii, 602.—In France; in the sixteenth century. Personal servitude was only abolished in Auvergne by an edict of Aug. 1779, for which Louis the XVI and his minister Necker, are to be thanked: Ib., xvi, 311.—Its horrors, on sugar plantations: Liv. Age, xvi, 489.—In Egypt, domestic, not agricultural: Ib., xviii, 409.—Washington, once its *sanctum sanctorum*: Ib., xx, 370.—Fortune of: Ib., xxxiv, 238.—In the Southern States: Ib., xxxv, 433.—American: Ib., xxxvii, 489.—Can it be abolished: Ib., xxxviii, 223.—American: Ib., liii, 705, 754.—In England: Ib., li, 459. —And the Bible: Ib., lxxviii, 163, 204.—After the Rebellion: Ib., 614.—Bishops of the Confederate Church on: Ib., lxxvi, 428.—Suicide of American: Ib., lxxxvi, 211.—Revolution against, in America: Ib., 193.—In America: Cobbett's Wks., i, 32; ib., vi, 723.—Abolition of: Ib., iii, 422.—White, of England, as shown in factory system: Ib., vi, 301.—Its oppressive character: Hall's Wks., iii, 305, *et seq.*—A true definition of: Swift's Wks., ix, 92, 124.—Universal corruption fits men for it, and renders them unworthy of liberty: Ib., xi, 141. —Two kinds of: Philo Judæus, iii, 510.—Among the ancients: Hume's Wks., iii, 428.—Hurtful to population: Ib., 440.—Dishonorable to labor: De Tocqueville's Dem. in Am., i, 30.—Why its abolition more difficult than it was in ancient times: Ib., i, 387.—How it recedes with the black race, south: Ib., i, 397.—Opinions of it by the ancients: Ib., ii, 15.—Its influence in the Southern States: Ib., ii, 193.—How to be abolished: Jefferson's Wks., vi, 456.—Roman and American compared: Ib., viii, 384.—Evils of: Ib., 404.—Judge Story held it in great abomination; as that which in his opinion inflamed the cupidity, deadened the consciences of men, and "like a mildewed ear blasted its wholesome brother." Story's Lf., i, 336.

1039. SLAVES.—How treated by the Athenians: Aristotle's Ethics, ii, 37.—Public, difficulty of adopting a suitable policy for: Ib., 121.—Their condition in Algiers: Pepys' Diary, i, 153.—Possession of, contrary to nature: Philo Judæus, iv, 16.—Ordered to be circumcised: Ib.,

454.—Law regarding the killing of: Ib., iii, 337.—Liberation of: Ib., 348.—Fugitive: Ib., 440.—Unknown among the Therapeutæ: Ib., iv, 16.—Manumitted: Ib., iii, 538.

1040. SLAVE-TRADE.—Bristol, Eng., once the mart of: "The town of Bristol was an established slave-market, and this detested traffic was carried on by Saxons of high rank, who sold their own countrymen; and into Saxon hands the price was paid for Saxon peasants, menials and servile vassals of every description, who were carried away from their native land to dwell in Denmark and Ireland, homeless, because in slavery." "Slave-ships regularly sailed from Bristol to Ireland, where they were sure of a ready profitable market. Lingard, vol. i, p. 376, ch. vii; Eng. History, Reed, p. 116.—Its horrors: Liv. Age, xvi, 481, *et seq.*—And the West Indies: Liv. Age, xvi, 519; ib., xxii, 167, 169.—The African blockade and the: Ib., xxiii, 337.—The number of slaves taken to Brazil in 1847, was 60,000: Ib.—On the Niger: Ib., xix, 1, *et seq*; ib., 60.—Seen from America: Ib., xliii, 368.—In New York: Ib., xliv, 32.—In the New Hebrides: Ib., cxv, 543.—The, in the heart of Africa: Ib., cxxv, 67.—First condemned by Dominic Soto: Mackintosh's Wks., i, 51.—Its evil effects: Somerville's Phys. Geo., 494.—Its evils: Hall's Wks., i, 177.—The most terrible arraignment of this crime was made by Judge Story in a charge which he delivered before the Grand Jury in Boston at the October term of the U. S. Circuit Court. He classes it with piracy—and sets forth its horrors in appalling language: Story's Lf. i, 337.

1041. SLEEP.—The secret of procuring it at any time:—"Let him turn on his right side, place his head comfortably on the pillow, so that it exactly occupies the angle a line drawn from the head to the shoulders would form, and then slightly closing his lips, take rather a full inspiration, breathing as much as he possibly can through the nostrils. . . . Having taken a full inspiration, the lungs are then to be left to their own action—that is, the respiration is neither to be accelerated nor retarded too much, but a very full inspiration must be taken. The attention must now be fixed upon the action in which the patient is engaged. He must depict to himself that he sees the breath passing from his nostrils in a continuous stream, and the very instant that he brings his mind to conceive this apart from all other ideas, consciousness and memory depart, imagination slumbers, fancy becomes dormant, thought ceases, the sentient faculties lose their susceptibility, the vital or ganglionic system assumes the sovereignty, and, as we before remarked, he no longer wakes, but sleeps." Liv. Age, vol. vii, p. 431.—Our relation to external things in: Hobbes' Wks., i, 396; ib., 401; ib., iii, 8; ib., iv, 9.—And dreams: Fras. Mag., xix, 519.—Goldsmith on: Wks., iii, 469.—Walker, history of a: Ib., i, 373.—Thoughts upon, and dreams: Sir T. Browne's Wks., ii, 111, 113.—Sound in the midst of danger and death: Montaigne, 152, 196, 283.—Its pleasures and pains: Liv. Age, l, 557.—Composition during: Ib., lxi, 437.—What it is, and how obtained: Ib., ci, 677, *et seq.*—And habit: Ib., cv, 656.—Remarks on: Philo Judæus, iv, 267, 273.—Of Adam: Ib., 296.—Methods to render it improving: Spec. Nos. 586, 593, 597.—An essential law of nature: Schlegel's Phil. of Lf., 87.

1042. SLEEPERS.—Trance, extraordinary instance of: Liv. Age, xxxvii, 57.—In church, its indecency: Swift's Wks., x, 130: Ib., 134.

1043. SOCIALISM.—French, among other things it robs the people of Christmas: Liv. Age, xx, 333.—British: N. Brit. Rev., xii, 47.—English: Ed. Rev., xciii, 1.—German: N. Brit. Rev., xi, 218.—The party of, in France: Ib., x, 141.—Trench: Blackw. Mag., lvi, 588.

1044. SOCIALITY.—Man, eminently a lover of: "One man is no man." Trench on Prov., 138, *et seq.*

1045. SOCIETY.—What it is without religion: "But remember that society, without Christ, in its philosophy, its literature, its arts, its morals, obeyed a law of deterioration and decay. Without him, it would have been sinking still. Instead of the Christian justice that hangs its balances over our seats of lawful trade to-day, we should have not even Punic faith, but something more treacherous than that—not even the hesitating Roman honesty, but a zone of restraint more dissolute than the Corinthian, and principles more loose than the Spartans. Huntington's Christian Believing and Living, p. 68.—Christian, its object: ". . . to elevate each member of it, to cure him of vice, to soften his rudeness, to deliver him from the dominion of superstitious fears or intellectual conceits." Ecce Homo, 95.—Impurity of Japanese: Liv. Age, lxxvi, 554.—Influence of Christianity upon: Hume's Wks., i, 412.—More necessary to man than to any other creature: Jackson's Wks., xii, 310.—Political, its origin: Aristotle's Ethics, ii, 2, 23.—Interests of: Mackintosh's Wks., iii, 120.—American: Knick., ix, 163.—French and English: Ed. Rev., lii, 376.—In the age of Elizabeth: Brit. Quar. Rev., v, 412.—Natural History of: Westm. Rev., xxxvi, 358.—Its inequalities wisely ordered: Hall's Wks., i, 332; ib., vi, 458.—Danger of vicious: Ib., 385, 391.—Advantages of: Hume's Wks., ii, 254; ib., iv, 263, 278.—In general: Bolingbroke's Wks., iv, 145, 151, 181, 194, 203, 211.—Different classes of, under feudal system: Hallam's Mid. Ages, 85, *et seq.*—Degraded state of, from the decline of the Roman Empire to the end of the eleventh century: Ib., 450, *et seq.*

1046. SOCIOLOGY.—Is there a social science? Spencer's Sociology, 25.—Its nature: Ib., *in fine.*—Correlation of social forces: Correlation and Conservation of Force, Intro., xxxvi.

1047. SOLECISMS.—Scotch, 'a feu soup;' 'on the door;' in the fire;' 'take tent;' etc: Liv. Age, xix, 596.

1048. SOLITUDE.—"In the morning—solitude." Pythagoras.—"The high advantage of university life is often the mere mechanical one of a separate chamber and fire." Emerson.—"It has been well said, that to be contented with unbroken solitude a man must be either a wild beast or a god; but we should also add, that he who is supremely contented with society as it is, is either an idiot or a dolt." Liv. Age, lxxiv, 244.—What may be done in it, for the benefit of society: Burke's Wks., vii, 367.—A help to devotion: Jackson's Wks., iv, 186.—Insupportable to a disturbed mind: Swift's Wks., xii, 43.—There is no such thing, none truly alone but God: Sir T. Browne's Wks., ii, 110.—A reflection on: Montaigne's Wks., 129, *et seq.*—Delights of: Spec., No. 425.—Few capable of: Ib., 264.—For whom designed: Ib., 406.—Unnatural to ladies: Ib., 158.

1049. SOPHISM.—The curse of Plato's day: "Some of them (the sophists) draw down to earth all things from heaven and the unseen region, for through their teaching such things as those (rock, trees, and tangible objects), they strenuously counted that that alone exists which affords impact and touch, and they define body and existence to be the same. But if any one says

that of other things some have not a body, they despise the assertion and are unwilling to hear another word. *Instead of existence they talk of some production being carried on.*" Soph. 246, B. *seq.*

1050. SORROW.—At its height unalterable: Montaigne's Wks., 30.—The portion of all men: Spec., No. 312.

1051. SORROWS.—Of childhood, their reality, and severity: Liv. Age, lxxiii, 78, *et seq.*—Past, a great reality in our present life: Ib., 79.

1052. SOUL.—Its relation to the body. "The soul helps the body, and at certain moments uplifts. *It is the only bird which sustains its cage.*" Victor Hugo, Marius, 71.—"There is one spectacle grander than the sea, that is the sky, there is one spectacle grander than the sky, that is the interior of the soul:" Ib., Fantine, 110.—"To Jews and Gentiles, (in the time of Christ), the soul in its real greatness. in its noble attributes, in its vast capacities, and in its high destinies, was practically unknown." Young's Christ in History, 108.—Its greatness: Ib., 111. —Accountability and immortality: Ib., 112. *et seq.*—In the philosophy of Greece it was held that God was the soul of the world: Watson's Insts., i, 50.—"It was universally held by antiquity *that the soul was eternal a parte ante, as well as a parte post*, which the Latins well express by the word *sempiternus*: Ib., 51.—Rejoined after many transmigrations to the eternal spirit:" Ib., 51.—Some contend that the soul is *ex traduce*, others that it is by immediate creation, the scriptures appear to be more in favor of traduction: Ib., ii, 82.—How the body ministers to it: Liv. Age, xix, 49, *et seq.*—Separate existence of: Fras. Mag., iv. 529.—M. Guizot on: Am. Eclec., ii, 240.—Immortality of, not proved by abstract reasoning: Hume's Wks., iv, 569.—A doctrine of revelation: Ib., 577.—Immateriality of: Ib., i, 300.—Doctrine of its immateriality leads to Atheism: Ib., 312.—Metaphysical arguments for its immateriality, inconclusive: Ib., 318.—Bolingbroke on the: Wks., iii, 46, 50, 75, 166, 174, 178, 204, 210, 283, 292, 310, 435, 532, 533; ib., iv, 355, 425, 440, 446, 489.—Of the world: Ib., iii, 533.—Its immateriality: Samuel Drew's Essay on the Soul. London, 1842, *in extenso.*—Its immortality: Ib., 107, *et seq.*—Made visible: Every one knows that in every human face there is an impalpable, immaterial something which we call "expression," which seems to be, as it were, "the soul made visible." Where minds live in the region of pure thoughts and happy emotions, the felicities and sanctities of the inner temple shine out through the mortal tenement, and play over it like lambent flame. The incense makes the whole altar sweet. On the other hand, no man can lead a gormandizing, sordid, or licentious life, and still wear a countenance hallowed and sanctified with a halo of peace and joy. Around such great manufacturing towns as Birmingham in England, or Pittsburgh in this country, where bituminous coal is used, you will find the roses in the flower-beds and the strawberries and grapes on the vines blackened and defiled by a foul deposit from a thousand chimneys. Thus do obscene, profane, and irreverent men scatter their grime and stench upon the innocence and beauty around them, but most deeply and foully upon themselves.—*Horace Mann.*—The center of thought: Schlegel's Phil. of Lf., 17, *et seq.*—Of animals: Ib., 121.—Its migration among the stars: Ib., 138.—Faith its firmament: Ib., 221.—Its identity with spirit: Ib., 453.

1053. SOULS.—Images of: "Damscious says expressly, that in a battle fought near Rome, with the Scythians, commanded by Attila, in the time of Valentinian [the third] who succeeded Honorius (in the year 425), the slaughter on both sides was so great, that none on either side escaped, except the generals and a few of their attendants; and, which is very strange, he says, when the bodies were fallen, the souls still stood upright, and continued fighting three whole days and nights, nothing inferior to living men either for the activity of the hands or the fierceness of their minds. The images of the souls therefore, were seen and heard fighting together, and clashing with their armor. He moreover endeavors to confirm the truth of this by other relations of a like kind." Liv. Age, li, 512.—Rogation of: Bolingbroke's Wks., iv, 457.

1054. SOUND.—A source of the sublime: Burke's Wks., i, 194, *et seq*; ib., 249.—Its generation: Bacon's Wks., xv, 226, *et seq.*—"A movement produced in the air and transmitted by successive undulations." Flammarion's Atmosphere, 75.—"Sixty undulations a second emits the dullest sound which can reach the ear. When the vibrations are 40,000 per second, they convey the sharpest sound which the auditory nerves can perceive:" Ib.—Defined: "An impression produced by the vibrations of a body transmitted to the organ of hearing by the intervention of a ponderable and elastic medium:" Ib., 76.—It travels at the rate of 1037 feet per second: Ib., 77. —It has four fundamental properties—duration, height, intensity, and *timbre* or quality.—Its dynamics: Correlation and Conservation of Force, 259.

1055. SOUNDS.—By galvanic currents: Liv. Age, lxxii, 688 —Recording themselves: Ib., lxx, 728.—Effect of the absence of: Ib., xcvii, 63.—Prof. Tyndall on: Ib., xcv, 55.—Defined: Hobbes' Wks., i, 485, *et seq.*—In ourselves: Ib., iv, 7 to 36.—Improper for description: Spec., No. 416.

1056. SPACE.— The immensity of its measurements: Liv. Age, vi, 107.—How the conception of, gotten: Hobbes' Wks., i, 93 to 108.—Why it is not so ridiculous to think of all space as empty: Ib., i, 523.—What it is: Aristotle's Ethics and Politics; i, 136.—The bodies of, and their constituent materials: Vestiges of the Nat. His. of Creation. (London, John Churchill, 1846), i, 29.

1057. SPEAKING.—A gift: "There are men organized to speak well, as there are birds organized to sing well, bees to make honey, and beavers to build." "All men are capable of speaking . . . but . . . have not the gift of words." Bautain's Art of Extemp. Speaking, 39.—Predispositions most needful to the art. 1. The habit of taking thought to pieces, and putting it together, or analysis and synthesis. 2. A knowledge of how to write correctly, clearly, and elegantly. 3. A capacity for handling language at will and without effort, and for the sudden construction of sentences, without stoppages or faults. 4. A power of ready and intelligent declamation. 5. A neat, distinct, and emphatic utterance. 6. A good carriage of body. 7. An easy, expressive, and graceful gesticulation. 8. And, above all this, manners and an air of distinction, natural or acquired:" Ib., 107.—In public fatal to agreeableness in private: Swift's Wks., v, 235.—Washington's advice on: "Speak but seldom, but to important subjects. Make yourself perfectly master of the subject. Never exceed a decent warmth, and submit your sentiments with diffidence. A dictatorial style, though it may carry conviction, is always accompanied with disgust." Wash. Wks., ix, 280.

1058. SPECIES.—Groups of, suddenly appearing: Darwin's Orig. of Species, 302, 307.—Successively appear-

ing: Ib., 312.—Changing simultaneously throughout the world: Ib., 322.

1059. SPECTRUM.—Analysis, its fascinating theories: Liv. Age, lxxii, 705.—Defined: Ib., lxx, 692.—The solar: The New Chemistry, (Cooke) 25.—Its lines: Herschel's Lects. on Sci. Subjects, '72, *et seq.*—Its analysis: Yrgel's Chemistry of Light, 62.—The whole subject exhaustively treated in Roscoe's Lectures, London: Macmillan & Co., 1870.

1060. SPECULATION.—A commercial offence: Liv. Age, xliii, 366.—The course of: Ib., cv, 168.—Denounced: Cobbett's Wks., iii, 354, 357.—Crisis of modern: Blackw. Mag., l, 527.—Principle of: Hunt's Mag., viii, 458.

1061. SPEECH.—Making; in congress: Scribner's Mag., vii, 294.—Not an immediate gift: "I have known two children playing by themselves for a single summer, to form a language of their own." Dewey on Human Destiny, 81.—Before the flood: Liv. Age, lxiv, 326.—Tricks of: Ib., ci, 686.—Fashions and tricks of: Ib., cxxv, 408.—The most noble and profitable invention of all others: Hobbes' Wks., iii, 18.—Neither truth or falsehood where it is not: Ib., iii, 23.—Its use: Ib., iv, 71, *et seq.*—Fluency in, what owing to: Swift's Wks., v, 460, 461.—Are animals capable of attaining to: Sir T. Browne's Wks., ii, 394.—Organs of: Spec., No. 231.—Its greatest perfection in an accomplished woman: Tatler, No. 62.—Tricks of: Liv. Age, cxxvi, 381.

1062. SPEECHES.—Famous, Ajax's and Ulysses': Dryden's Wks., xii, 181.

1063. SPIRITS.—Evil: The limitations of their power: Watson's Insts., i, 162, *et seq.*—Their manifestations: Liv. Age, xxxvii, 513, 599, 623, 663, 682, 807.—Manner of conversing with: Sir T. Browne's Wks., i, 175.—Good: Ib., ii, 45.

1064. SPIRIT.—The: "Its operation without the word would produce no rational or explicable effect; the operation of the word without the spirit would produce no radical change in the state of man's heart toward God. Spirit without truth would form a fanatic; truth without Spirit would form a cold and heartless speculator." Orme's Dis., 78.—Its introduction as life to man: "There is nothing in light or heat, or electricity, or chemical or mechanical force, that can give any account of spiritual existence. Whenever a new soul takes mortal shape, we recognize in it an emanation from its maker by some other channel than through the elementary substances or influences that wait upon its secondary or simply organic necessities." O. W. Holmes, Currents and Countercur., 379.

1065. SPIRITUALISM.—"The logic of the interior," its literature: Nat. Mag., i, 349.—Chemico: Ib., viii, 267.—"Whenever spirits can counteract gravity, or originate motion, or supply an action due to natural physical force, or counteract any such action, whenever they can punch or prick me, or affect my sense of feeling or any other sense, or in any other way act on me without my waiting on them, or working in the light can show me a hand either writing or not, or in any other way make themselves visibly manifest to me; whenever these things are done, or anything which a conjurer cannot do better. . . . until some of these things are done, I have no more time to spare for them or their believers, or for correspondence about them." Faraday's Letter dated Nov. 1, 1864.—Its pretensions, *in extenso*: Liv. Age, lxxviii, 531, *et seq.*—Before birth: Ib., lxxvii, 128.—In chancery: Ib., xcvii, 601.—Its pretended photography; suit for imposition: Liv. Age, cii, 314.

1066. SPIRITUALITY.—Without God: "'Stephen's face, like 'the face of an angel,' has a worth of its own, even if the opened Heaven is but a dream:"—which means, we suppose, that the power to dream of beautiful and unreal visions, to be clad in the glory of a false hope, is one which we ought to desire and cherish for its beauty, even though we know that it is a mere transitory flush of the spirit, which will shortly subside like the crimson from an evening cloud, and reveal the cold leaden color behind it." Liv. Age, lxxxviii, p. 514.

1067. SPITE.—". . . imprints a mark on the features which says more plainly than vice, Beware! For spite, even where it wishes no great ill, and is kept in check by conscience, even where it consists in the mere *soupçon* of malevolence, is absorbing. It prompts thought to dwell most on what it hates or dislikes most; it dominates over reverie." Liv. Age, cii, 311.

1068. STAGE.—Its relation to private theatricals: Liv. Age, lxxvii, 39, *et seq.*—Movable scenes introduced on the: Dryden's Wks., i, 79; also, x, 323.—Scenes of death improper on: Ib., xv, 332.—Order for the reformation of: Ib., xviii, 152.—Its indelicacy in Dryden's day: Ib., i, 417.—And its prospects: Fras. Mag., xli, 69.—Metropolitan: Blackw. Mag., xlviii, 234.—Ping-kee's view of: Ib., lvii, 415.—State of the: Fras. Mag., xvii, 156.—Goldsmith on the: Wks., i, 447.—Players, their squabbles ridiculed: Ib., ii, 317, 342.—Players, and frequenters denied baptism in the early church: Bingham's Wks., iii, 487, 493.

1069. STAR.—The one visible at the birth of Chas. XII: Dryden's Wks., ix, 51.—What is meant by the opinion that it is the denser part of its own sphere: Bacon's Wks., xv, 181.—Chamber; nature of the: Mackintosh's Wks., ii, 73.—Fixed, their immensity: Spec., No. 420.—Twinkling of: Liv. Age, cxxi, 703.

1070. STARS.—"If, (says Emerson), the stars were to appear one night in a thousand years, how would men believe and adore, and preserve for many generations the remembrance of the city of God which had thus been shown. But night after night come out those preachers of beauty, and light the universe with their admonishing smile." Liv. Age, xvii, 243.—"One cause, we imagine, why people in the country are more *serious* than the same class in towns, is, that they are brought more frequently, with less interruption, and often alone, into contact with the night sky, which sometimes falls on the solitary head heavy as a mantle with studs of gold:" Ib., 246.—Speculations among the: Ib., xliv, 3, 67.—Number of: Ib., li, 533.—Their distance: Ib., lxxvi, 295.—Shooting: Ib., lxxv, 90.—Yard measure extended to: Ib., lxxii, 451.—The ever-widening world of: Ib., cii, 491.—Shooting: Ib., ciii, 624.—A star in flames: Ib., cv, 315.—Heat of: Ib., 698.—Old ones: Bacon's Wks., xv, 176.—Substance of: Ib., 182.—Do they give light of themselves: Ib., 185.—Number and dimensions: Ib., 190.—Shooting: Somerville's Phys. Geo., 16, note.—Chemistry of: Eclec. Mag., xix, 171.—Their ascension, especially the dog star: Sir T. Browne's Wks., iii, 69.—Creation of the: Philo Judæus, i, 15.—Uses: Ib., 16.

1071. STARVATION.—Horrible sufferings resulting from: "Half an hour after we landed my shipmate died of starvation. The evening he died, Samuel Fisher proposed to eat him; he took his knife and cut a piece off the thigh, and held it over the fire until it was cooked.

Then next morning each one followed his example, after that the meat was taken off the bones, and each man took a share. . . . Next day Fisher died; his cousin was the first one to cut him up; his body was used up the same as my unfortunate shipmates. . . . We ate our boots, belts, and sheaths, and a number of bear-skin, and seal-skin articles we had with us." Hall's Arctic Researches, 96.—Of Sir John Franklin's party, which had to live for days on scraps of roasted leather, and lichen, or *tripe de roche*: Liv. Age, xxv, 30.—The word an Americanism: Ib., xli, 287.

1072. STEADFASTNESS.—May extort respect even for doctrines that in themselves are erroneous: Liv. Age, xix, 135.

1073. STEALING.—Of a few potatoes, punished by hanging (1812) Cobbett's Wks., iv, 104, 162.—The propensity: Knick., iv, 186.—A vice few gentlemen are inclined to: Swift's Wks., x, 13.—The commandment against: Philo Judæus, iii, 166, 173, 355.

1074. STEAM.—Wonders wrought by Nasmyth's great hammer: Liv. Age, xxv, 430.—Ships, danger of: Ib., xxvi, 440.—Voyage, Atlantic: Ib., xl, 393.—First book printed by: Ib., xlix, 536.—How Watt got the idea of its condensation: Ib., xlv, 744.—Furmer: Ib., l, 369.—Boat, in 1543: Ib., lv, 296.—In naval warfare: Ib., lx, 415.—Plough: Ib., lxv, 383.—Will it ignite: Ib., ci, 448.—Power, saving in: Ib., cxii, 704.—Engine: Ed. Rev., xiii, 311.—Navigation: Blackw. Mag., xxi, 393.—Propeller, Ericsson: Liv. Age, iii, 40.—To India: Ed. Rev., lvii, 313; Ib., lx, 232.—Navy, British: Liv. Age, v, 153.—Triumphs of: Eclec. Mag., xxii, 345.—Voyage, the first on the British seas: Fras. Mag., xxxviii, 275.—Its introduction by the Americans: De Tocqueville's Dem. in Am., ii, 46.—Its use: Webster's Wks., i, 186.—As an engine of improvement: Ib., ii. 404, to 411.—Use of, as a motive power: Jefferson's Wks., ii, 67.

1075. STEAMSHIPS.—"Enormous shuttles weaving continents into the woof of humanity." R. W. Emerson.—The general use of: Webster's Wks., vi, 4.—A fine description of Fulton's first trip, and of the incredulity and amazement of the friends he invited to accompany him. Story's Lf. ii, 24.

1076. STIMULANTS.—"It has been said that no man north of Mason and Dixon's line can be of so uniformly warm a temperament as to be able to make a great speech without external aids; either opium, brandy, strong tea, hot water, or something. We have heard that Pinckney used often to rub his body with a stimulating ointment, that the physical excitement might communicate its glow to all the faculties in speaking; such, and so carefully got up were the dynamics of his drama; and thus in a double sense he stood in the judicial arena like an antique gladiator, trained and actually *oiled* for fight." He used to scream out his propositions at the very top of his voice. "But he did it *successfully* . . . and *success* is the test of oratoric audacity. When Burke drew his dagger in the Commons and flung it upon the floor, the entire failure of the effect in the execution showed that the conception was a flat mistake; but Pinckney in *his* outbursts always succeeded. He never made a misfire." Golden Age of Am. Oratory, 200, *et seq.*

1077. STOICS.—The sect of: Founded by Zeno 300 years B. C. Epictetus, a strict professor of its faith. It clearly and zealously asserted a particular providence. Epictetus insists that a bad man has no other punishment than being such, and a good man no other reward; that we return to the four elements out of which we were made; that there is no Hades, Acheron, or Pyriphlegethon; and that personal existence is lost at death." Works of Epictetus I, *in fine.*—And their doctrine of fate: Jackson's Wks., iii, 388; vi, 486; ix, 382; v, 27, 303; x, 152.—Their opinions: Calvin's Insts., i, 241.—Their doctrine as put into the mouth of Cato by Cicero: Mackintosh's Wks., i, 113, n.—Apathy of the: Blackw. Mag., xliv, 129.—Absurdity of their scheme: Swift's Wks., v, 458.—Deny a soul to plants: Sir T. Browne's Wks., ii, 21.

1078. STONES.—Precious, properties supposed to be attached to in former times: Liv. Age, xlix, 736.—"The precious stones have been hallowed in the minds of many from their earliest days, by the terms in which they are alluded to in the Bible. The lavish use made of them in adorning the dress of the Jewish high-priest; the manifold references to them in the books of the prophets and in the more impassioned writings of the Old Testament; and most of all the striking and magnificent way in which they are referred to by St. John as types of the glories of the world to come, must satisfy even the most careless reader of the Scriptures, that God has marked them out as emblems of indestructibility, rarity, worth, beauty, and purity. Their appropriateness for this purpose must strike every one. The painter has counted it a triumph of his art to imitate even imperfectly their colors and brilliancy. Poets have loved to sing of them. Beauty, in every age and clime, barbaric and civilized, however much she has loved caprice in other things, and has complained of ennui and satiety, seems never to have tired of her rubies and emeralds, or to have grown weary of admiring her 'family diamonds.' Liv. Age, vol. xi, p. 13.—Rude ones, why objects of veneration: Burke's Wks., x, 197.—Fabulous opinions concerning: Sir T. Browne's Wks., ii, 257.—Those which exhibit the quincuncal arrangement: Ib., iii, 401.—Whirlwinds of: Reclus' Ocean, 274.

1079. STORY-TELLER.—The: "Mr. Tibbs rarely spoke; but if it were at any time possible to put in a word when he should have said nothing at all, he had that talent. Mrs. Tibbs detested long stories, and Mr. Tibbs had one, the conclusion of which had never been heard by his most intimate friends. It always began, 'I recollect when I was in the volunteer corps, in eighteen hundred and six'—but, as he spoke very slowly and softly, and his better half very quickly and loudly, he rarely got beyond the introductory sentence. He was a melancholy specimen of the story-teller. He was the wandering Jew of Joe Millerism." Tales Boarding-House, chap. 8.

1080. STRUGGLES.—Heroic: "There are many great deeds done in the small struggles of life. There is a determined though unseen bravery which defends itself foot to foot in the darkness against the fatal invasions of necessity and baseness. Noble and mysterious triumphs which no eye sees, which no renown rewards, which no flourish of trumpets salutes. Life, misfortune, isolation, abandonment, poverty, are battle-fields which have their heroes—obscure heroes—sometimes greater than the illustrious heroes." Victor Hugo, Marius, 68.—Christ's: "Eighteen hundred years ago, the mysterious being in whom were aggregated all the sanctities and all the sufferings of humanity—He also, while the olive trees were shivering in the fierce breath of the infinite, had long put away from his hand the fearful chalice that appeared before him dripping with the shadows and running over with darkness in the star-filled depths:" Ib., Fantine,

137.—"No memory is so hallowed, no memory is so dear, as that of temptation nobly withstood, or of suffering nobly endured. What is it that we gather and garner up from the solemn story of the world like its sorrows, its struggles, and its martyrdoms? Come to the great battle, thou wrestling, glorious-maned nature. Come to the great battle and in this mortal strife seek for immortal victory. The highest son of God, the best beloved of heaven that ever stood upon earth, was made perfect through suffering. And sweeter shall be the cup of immortal joy for that it was once dashed with the bitter drops of pain and sorrow, and brighter shall roll the everlasting ages for the dark shadows that clouded the birthtime of our being." Dewey on Human Destiny.—The great, between the North and South: Liv. Age, xlvii, 785, *et seq.*

1081. STUDENT.—Life, in Scotland: Liv. Age, lxv, 271.—Wirt's letter of advice to a: Memoirs of William Wirt (2 vols. Philadelphia, Lea and Blanchard, 1850), ii, 354.

1082. STUDY.—Dr. Bethune's eloquent plea for, *in extenso*: Liv. Age, vii, 473.—Imbecility of persons addicted to: Johnson's Wks., iv, 103.—Exercise the best relaxation from: Ib., ix, 13.—What its real advantages are: Montaigne's Wks., 88.—May be carried too far: Ib., 95.—What should be that of old men: Ib., 352.—Its object: Bolingbroke's Wks., ii, 177.—True use of: Ib., 339.—Instructions for: Wirt's Life, (2 vols. Philadelphia, Lea and Blanchard, 1850), ii, 358.—Mr. Wirt's minute directions to a young man with regard to the best methods of: Kennedy's Lf. of Wirt, ii, 358, *et seq.*

1083. STUPIDITY.—"For of a truth, stupidity is strong—most strong, as the poet Schiller sings, 'against stupidity the very gods fight unvictorious.' There is in it a placid inexhaustibility—a calm viscous infinitude—which will baffle even the gods,—which will say calmly, 'Try all your lightnings here: see whether I cannot quench them." Carlyle.

1084. STYLE.—Defined: "The choice and arrangement of language with only a subordinate regard to the meaning to be conveyed." Liv. Age, cxxviii, 708.—"It is in the breach or neglect of the rules that govern the structure of clauses, of sentences, and of paragraphs that the real secret of style consists:" Ib., 708.—Its decay: "To be attributed partly to the influence of German literature, but chiefly to the prevalence of journalism:" Ib., 708.—Sin against: Ib., 709.—Rapidity absolutely incompatible with: Ib., 711.—The four modern masters of: Ruskin, Arnold, Froude, and Swinburne: Ib., 713, *et seq.*—"If you would write a style richly illustrated, heap up facts in your mind. . . . If you try at similes before you have knowledge . . . your similes will be worn-out tinsel, borrowed at second-hand from others." Might and Mirth of Lit. 165.—"'I prythee deliver them like a man of this world,' says Falstaff to Pistol, when the latter was charged with the 'happy news of price' of the king's death; and this delivery is not only a touchstone of style, but of the cast of genius. The style may vary from the loftiest flight of Shakespeare to the humblest writer of sensible prose, and the mind exhibit extremes as wide apart; but a writer who observes a due proportion between his thoughts and his expressions, who allows his ideas to color his diction, instead of swelling his diction with the view of exalting his ideas, is 'a man of this world.'" Liv. Age, xi, p. 98.—Mr. Emerson's: "A thrush or a squirrel at its gambols among the trees, a child in its most active and changeful moods, could not more puzzle a painter trying to catch a portrait." Liv. Age, xii, 432.—Philosophy of: Ib., xxxv, 401.—Dead: Ib., xci, 366.—Its value and its masters: Ib., cv, 445.—Of the Old Testament a proof of its authenticity: Hume's Wks., i, 43; ib., 91.—Thos. De Quincey on: Blackw. Mag., xlviii, 1, 387, 508: Ib., xlix, 214, 439.—The alteration of it, humorously displayed: Johnson's Wks., iii, 228.—Definition of: Swift's Wks., v, 87.—Kinds as improved by the moderns: Ib., xvii, 43.—Simplicity the best ornament of: Ib., v, 199.—Montaigne's opinion of his own: Wks., 65, 99.—Of the Scriptures more than human: Tatler No. 233.—Figurative: Bolingbroke's Wks., iii, 128.—"The critic of style is not the dancing-master declaiming on the deep ineffable things that lie in a minuet. He is not the virtuoso of supines and gerundives. The morality of style goes deeper 'than dull fools suppose.'" Liv. Age, cxxix, 484.—Comte's attention to: "When Comte took pains to prevent any sentence exceeding two lines of his manuscript or five of print; to restrict every paragraph to seven sentences; to exclude every hiatus between two sentences, or even two paragraphs, and never to reproduce any word except the auxiliary monosyllables, in two consecutive sentences; he justified his literary solicitude by insisting on the wholesomeness alike to heart and intelligence of submission to artificial institutions:" Ib.—Macaulay's: "The style of great literary knowledge." "Its elaborateness very likely to mislead people into imagining for him a corresponding elaborateness of thought and sentiment:" Ib., 486, 487.—Test of: "It is a great test of style to watch how an author disposes of the qualifications, limitations and exceptions that clog the wings of his main proposition:" Ib., 489.—The philosophy of: Kames' Elements of Criticism, (A. S. Barnes & Co. 1874) 421, *et seq.*—Hints and opinions on: Bentham's Wks., x, 568.—Teach these young Virginians, by your example, the insignificance of their affected swelling and *rotundification* of forty sentences, and of their duplication and reduplication, and infinite accumulation of chaotic and confounding Irish metaphors." Kennedy's Lf. of Wirt, ii, 71.—"The florid and Asiatic style is not to the taste of the age. The strong, and even the rugged and abrupt, are far more successful. Bold propositions, boldly and briefly expressed—pithy sentences—nervous common-sense—strong phrases—the *felicite audax* both in language—well compacted periods—sudden and strong masses of light—and apt adage in English or Latin—a keen sarcasm—a merciless personality—a mortal thrust—these are the beauties and deformities that now make a speaker the most interesting. A gentleman and a Christian will conform to the reigning taste so far only as his principles and habits of decorum will permit. The florid and Asiatic was never a good style either for an European or an American taste." Wirt. Kennedy's Lf. of Wirt, ii, 362.—"Nor am I a friend to scrupulous purism in style. I readily sacrifice the niceties of syntax to euphony and strength. It is by boldly neglecting the rigorisms of grammar, that Tacitus has made himself the strongest writer in the world. The hypercritics call him barbarous; but I should be sorry to exchange his barbarisms for their wire-drawn purisms. Some of his sentences are as strong as language can make them. Had he scrupulously filled up the whole of their syntax, they would have been merely common. To explain my meaning by an English example, I will quote the motto of one, I believe, of the regicides of Charles I., 'Rebellion *to* tyrants is obedience to God!' Correct its syntax, 'Rebellion *against* tyrants is obedience to God,' it has lost all the strength and beauty of the antithesis." Jefferson. Life of Jefferson, iii, 487.

1085. SUBLIME.—The, in the scripture: Trail's Lit. Characteristics of the Bible, 103, *et seq.*—The mock, an instance of: Liv. Age, vii, 113.—An enquiry into the origin of our ideas of: Burke's Wks., i, 121.—The, stands on a very different foundation from the beautiful: Ib., 237.—The strongest emotion of the mind: Ib., i, 133.—Cause and nature of: Ib., 150, 192, 201, 266.—Suddenness, a source of: Ib., i, 195.—Burke's theory of the: Knick., ii, 113.—Sources of the: Goldsmith's Wks., iv, 347.—In writing: Spec., No. 592.—Examples of, in the writings of St. Paul: Ib., No. 633.

1086. SUB-ROSA.— Its origin is on this wise: "Among the Greeks the rose was consecrated to Hippocrates, the genius of silence; and either the rose or its figure was placed upon the ceiling of their dining-rooms, implying that whatever was done therein should be kept from the public. It was done sub-rosa." Liv. Age, vol. 4, p. 476.

1087. SUCCESS.—"Success is the God of to-day. Truth is the God of Eternity." Golden Age of Am. Oratory, 425.—At the bar, how secured by Eldon and others: Liv. Age, iv, 595.—"Were we to ask a hundred men, who from small beginnings have attained a condition of respectability and affluence, to what they principally imputed their success in life, the general answer would be, 'It was from being early compelled to think for and depend on ourselves:'" Ib., xiii, 112.—And disappointment: Ib., lxiv, 451.—Talent of: "If it comes at all, it will come because it is deserved, not because it is sought after. It is a very indiscreet and troublesome ambition which cares so much about fame, about what the world says of us, to be always looking in the face of others for approval—to be always anxious about the effect of what we do or say—to be always shouting to hear the echoes of our own voices." Longfellow, Liv. Age, lxv, 409.—What is ministerial? "Crowded churches, full aisles, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so, and when he found out his mistake, and that the applause in Carmel subsided into hideous stillness, his heart well nigh broke with disappointment. Ministerial success lies in altered lives, and obedient, humble hearts—unseen work recognized in the judgment day:" Ib., lxxxviii, 874.—"Some by their very brilliancy alarm those who profit by them." Nap.'s Lf. Cæsar, ii, 413.—Becky Sharp held that success tends very greatly to make people passably good.

1088. SUFFERING.—Power and divinity of: Reed's Lects. on Eng. His., 173.—"A merciful angel here which scourgeth us to virtue. Our Father provides the best teachers and is sure to give us the best education. . . . Be sure that the suffering which is before us is only the gracious porch into heaven, a means to an end." Weiss' Life of Parker, 424.—Human: "Man is clothed all over with a nervous tissue. This ministers to a higher than animal culture. Do you wish that your mouth was a stone that it might not get out of order? To escape neuralgia would you be a fish or an ostrich?" Dewey's Human Destiny, 188.—Hereditary: "A law that is good for all must expose some to harm. Hereditary transmission lies at the foundation of nationality:" Ib.—God the only being in the Universe that is perfectly happy without having passed through suffering: Meth. Quar. Rev. 1863, 669.—"Why is it that suffering should have a spell to fix the eye above the power of beauty or of greatness? Is it because the cross is a religion of suffering—a faith of suffering—a privilege of suffering—a perfection arrived at and by suffering only? Half an hour was enough for the Ducal Palace. I could gaze for hours upon those dungeon-holes, gaze and read there, as in an exhaustless volume, histories on histories of silent, weary suffering, as it filed the soft heart of man away, attenuated his reason into a dull instinct, or cracked the stout heart as you would shiver a flint. . . . There is seldom a line of glory written upon the earth's face, but a line of suffering runs parallel with it; and they that read the lustrous syllables of the one, and stop not to decipher the spotted and worn inscription of the other, get the least half of the lesson earth has to give." Faber's Sights and Thoughts in Foreign Churches, 285.—"Man is capable of greater suffering than any other creature on earth, but he is capable of higher and intenser enjoyments, and that simply because he is a man and not merely an animal. . . . He must suffer, to be great; he must conquer himself and the world, in order to be forever mighty." Liv. Age, xi, 101.—In a penal settlement, by one unjustly transported: Ib., xiv, 306.—Of Sir John Franklin's party in the Arctic regions: Ib., xxv, 30.—From being wrongfully transported for life: Ib., xxxiv, 593, *et seq.*—Of the Arctic Robinson: Ib., xxxv, 228.—Illustration of real: Ib., xxxviii, 668.—The moral gain of great, a small price for such a reward: Ib., lxv, 229.—All must be prepared for, who aspire to act greatly: Burke's Wks., viii, 99.—Of the rich: Westm. Rev., xx, 265.

1089. SUICIDE.—Its cowardice: "It has always been my maxim that a man shows more real courage in supporting and resisting the calamities and misfortunes which befall him than by making away with himself." Nap. O'Meara's Life., i, 35.—"From the time of my retreat from Russia (said Napoleon) I had constantly carried around my neck, in a little silken bag, a portion of a poisonous powder which Ivan had prepared by my orders when I was in fear of being carried off by the Cossacks. . . . I hesitated no longer, but, leaping from my bed, mixed the poison in a little water and drank it with a sort of happiness. But time had taken away its strength. It was not heaven's will that I should die so soon—St. Helena was in my destiny." Montholon, Liv. Age, xiv, 612.—In China: "In many of the villages houses have been erected where suspected or proscribed persons may commit suicide, and thus save their posthumous reputations, and be buried by their friends; and hundreds are said to have gone to these places (where their bodies would be identified), and put an end to their existence by hanging or taking opium:" Ib. xlviii, 539.—Honored: Ib., lxiii, 562.—By guillotine: Ib., lxxvii, 550.—Number of those who commit: Ib., lxxiv, 192.—England, the classic land of: Ib., lxx, 195, *et seq.*—Bitter satire on: Gentleman's Mag., xxv, 43.—Very often the result of excessive mental labor: Liv. Age, lxxxv, 471.—Recommended and practised by the ancient philosophers: Hume's Wks., i, 13.—A damnable presumption: Jackson's Wks., x, 377.—Madame De Stael on: Ed. Rev., xxi, 424.—Glorified by Lacon: Sir T. Browne's Wks., i, 143.—Remarks on: Montaigne's Wks., 186.—A practice among the Jews in great extremities: Philo Judæus, iv, 152.—How punished by the Greeks: Spec., No. 231.—A proposal for erecting a receptacle for: World, No. 193.—Defended: Hume's Wks., iv, 558.—Not prohibited by scripture: Ib., 567.—Condemned: Bingham's Wks., vi, 211; ib., ii, 292; ib., vii, 444.—In simple melancholia: Maudsley, 123.—Insanity: Ib., 133 to 140.—Hereditary transmission of: Ib., 131.—"Dr. Gall relates the case of a Mr. Gauthier, owner of several warehouses in Paris, and who left to his seven children a property of two millions of francs. They all resided in Paris and its environs, where they lived upon their property, which

some of them had considerably increased by fortunate speculation. Not one of them was visited by any material disaster, and all enjoyed perfect health. They were all esteemed by their friends and neighbors; yet all of them labored under an inclination to commit suicide, to which they yielded in the course of thirty or forty years; some hanged, some drowned, and others shot themselves." Liv. Age, xiv, 550.

1090. SULKINESS.—"The capacity for steady solid concentrated sulkiness is a mighty power to him who possesses it; it implies many and varied accomplishments and gifts, among others the complete mastery of the five senses." Liv. Age, cii, 162.

1091. SUN.—Its worship: "This primitive and noblest of idolatries seems to have maintained a more complete and absolute dominance in Peru than in any other part of the world." Liv. Age, xv, 498.—Its physical constitution: Ib., xxxiii, 409.—Light: Ib., lxx, 691.—Eruptions on the: Ib., cxii, 124.—Eclipse of: Ib., 483. Its corona, cvii, 300.—Its mutability: Ib., cii, 495.—Made to work a mill: Ib., c, 66.—The, and the weather: Ib., cxviii, 565.—The account of its standing still vindicated: Hume's Wks., ii, 627.—Worshipped by the Persians: Calvin's Insts., i, 121.—Phenomena in the year 790, and after the death of Julius Cæsar: Bacon's Wks, xv, 177.—Observed to rise oval: Sir T. Browne's Wks., i, 45.—Dancing on Easter day: Ib., iii, 169.—Its worship by Indians: Montaigne's Wks., 119.—The prayer of Eudoxus in reference to: Ib., 262.—Opinions of the Mexicans of: Ib., 449.—The opinions of Anaxagoras and Archimedes as to its nature: Ib., 263.—The first eye of consequence: Spec. No. 250.—Glories of rising and setting: Ib., No. 41.—The source of energy: The New Chemistry, (Cooke) 214.—A source of high-temperature heat: Stewart's Conservation of Energy, 148.—Heat, origin of: Ib., 150.—Spots, Auroras and Cyclones correlated: Ib., 98.—Its extinction the end of vegetable and animal life: Herschel's Lects. on Scientific Subjects: 48.—Its distance and size: Ib., 56.—Its heat and light: Ib., 66.—Spots: Ib., 81.—The effect of its great eclipses: Ib., 87.—Chemical effects of its light: Yogel's Chemistry of Light, 77.—Its radiation: Correlation and Conservation of Force, 236.—Heat of: Ib., 243, 264.—Spots: Ib., 286.—Cooling of: Ib., 265.—Physical constitution of: Roscoe's Spect. Analysis, 227.—Spots on, their nature: Ib., 237.

1092. SUNDAY.—In the nineteenth century: Liv. Age, xxxvii, 67.—Its sweetness to the workingman.—"How sweet for a man, bent under his week's toil, to come the seventh day to contemplate, resting on his knees, the tall columns, the vaulted ceiling, the arches, the altar, to drink in the chants, to hear a wise and consoling word." Renan's Religious His. and Criticism, 50.—Its observance in the nineteenth century: Liv. Age, xxxvii, 67, *et seq.*—Newspapers: Ib., lxxiii, 292.—In the country described: Spec., No. 112.

1093. SUPERNATURAL.—"If any event transpires in the bosom, or upon the platform of what is called nature, which is not from nature itself, or is varied from the process nature would execute by her own laws, that is supernatural, by whatever power it is wrought." Nature and Supernatural, 37, *et seq.*—"If it be nothing incredible that we should act on the chain of cause and effect in nature, is it more incredible that God should thus act? Strange as it may seem, this is the grand offense of supernaturalism, the supposing that God can act on nature from without; on the change of cause and effect in nature from without the chain of connection, by which natural consequences are propagated—exactly that which we ourselves are doing as the most familiar thing in our lives!" Nat. and Super., 59.—We are like the poet Shelley, who, after he had sunk into blank atheism, as regards religion, could not stay content, but began forthwith to people his brain and the world with griffins, and gorgons, and animated rings, and fiery serpents, and spirits of water and wind, and became, in fact, the most mythologic of all modern poets; only that he made his mythologic machinery himself, out of the delirious shapes exhaled from the deep atheistic hunger of his soul." Nature and Supernatural, 67.—The: Beauties of Ruskin, 232, *et seq.*—In literature, Theodore Parker's views: Weiss' Life, ii, 29.—"Not from one line of reasoning, but from the whole mass of modern sciences, comes this immense result. Nothing is supernatural." Renan's Religious His. and Criticism, 219.—And science: Liv. Age, lxxviii, 51, *et seq.*—The Edinburgh Review on: Ib., lxxvi, 130.—What we mean by it: Ib., lxxv, 506, *et seq.*—The, defined: Jackson's Wks., i, 12.—Beings: Liv. Age, xxi, 158.—Stories: Eclec. Mag., xx, 105.—ISIS, the last of: Fras. Mag., i, 217.—How much it is contained in the natural: McCosh's Supernatural, 45.—The natural, a manifestation of the: Ib., 82.—Its precise nature: Ib., 101.—System in the: Ib., 166, *et seq.*

1094. SUPERSTITION.—"Is so innate in man that if we try to expel it it retreats to the oddest nooks and corners, reappearing unexpectedly when it may hope for any security." Goethe. Liv. Age, cxxix, 119.—Popular: Nat. Mag., i, 33.—Of the Romans 600 B. C: "No one could enter upon office, even the king could not mount his throne, if the gods had not manifested their approval by what were reputed the certain signs of their will. There were auspicious and inauspicious days, on the latter of which it was not permitted the judges to hold their audience or the people to assemble. Finally, it might be said with Camillus, that the town was founded on the faith of auspices and auguries." Nap.'s Lf. Cæsar, i, 17.—Another illustration from the same: i, 429.—With regard to ghosts and second sight, trance and sleep-walking: Liv. Age, xiii, 529, *et seq.*—With regard to witchcraft—possession: Ib., xiv, 83, *et seq.*—Its promptings often cruel: "We have a notable instance in the Manx custom of hunting the wren on St. Stephen's day, when the populace go about with a captive bird of that species, distributing its feathers as charms against witchcraft:" Ib., xvi, 206.—Of the Brahmins: Ib., xx, 358.—Those who reside long at the East acquire insensibly the indigenous aptitude to: Ib., xxvi, 147.—"I always (said a woman in Dorsetshire) when I cut the nails of my children, let the cuttings fall on the open Bible, that they may grow up to be *honest*. They will never steal if the nails are cut over the Bible:" Ib., xxx, 552.—And coincidences: Liv. Age, cxvi, 154.—Modern: Ib., cv, 100.—The fear of invisible power feigned by the mind: Hobbes' Wks., iii, 45.—Leads to crime: Ib., iii, 286.—Proceeds from fear without right reason: Ib., iv, 292.—Nature of it: Burke's Wks., v, 288.—Causes of: Jackson's Wks., iv, 144.—Preventives against: Ib., 153, 177, 206, 311.—Of Clovis: Ib., iv, 141.—Of Maximinus and the Moors: Ib., 143.—Of the Scotch for Magdalen day: Ib., 145.—Of the English for Candlemas day: Ib., 146.—Cambrian: Westm Rev., xvii, 382.—Modern: Blackw. Mag., xlvii, 553.—Of modern Greece: Fras. Mag., xi, 218.—Popular truths in: Blackw. Mag., lxi, 368, 432, 541.—Also: Ib., lxii, 166.—Welsh: Ib., iii, 188.—The greatest of burdens: Milton's Wks., ii, 8.—A greater evil than enthusiasm: Hall's Wks., iii, 360.—Irrational and

terrifying: Johnson's Wks., ii, 283: Ib., v, 460.—Almost incompatible with trade: Swift's Wks., xi, 67; ib., xvii, 375.—Character of man led by: Sir T. Browne's Wks., iii, 183.—Instances of: Philo Judæus, i, 437.—Contrasted with philosophy: Hume's Wks., i, 343.—Sources of: Ib., iii, 81.—With regard to meats, dresses, etc.: Ib., iv, 270. —In general: Bolingbroke's Wks., iii, 55, 150, 215, 321, 362, 416; ib., iv, 467.—Propagation of: Ib., iii, 233.—Its resources inexhaustible: Gibbon's Wks., iii, 66.

1095. SURD.— That which cannot be spoken: Hobbes' Wks., vii, 327.—The fundamental distinction between "surd," and "sonant" sounds: Whitney's Lf. and Growth of Lang. 63.—Rules for change of: Marsh's Ang. Sax. Gram., 10.—Roots: Ib., 95.—Also: 7, 15, 23.

1096. SURNAMES.—English: Liv. Age, xlv, 495. —Ancient British mode of forming: Ib., li, 48.—Their indication of race: Ib., cxx, 439, *et seq.*—When first used: Hallam's Mid. Ages, 85.

1097. SUSPICION.—"At a religious ceremony in the house of Cæsar when none but females were allowed to be present, Clodias was found in the house disguised in female apparel. Cæsar, without condescending to enquire whether Pompeia was guilty or not, repudiated her. When asked to explain his conduct, said with equal regard to his honor, and her interest, 'Cæsar's wife must be above suspicion.'" Nap.'s Life of Cæsar, i, 587.—The concomitant of guilt: Johnson's Wks., iii, 51.

1098. SUTTEE.—The British: Liv. Age, lxxvi, 503.—In China: Ib., lxxi, 265.

1099. SWASH-BUCKLERS.—"Blustering bullies; many cowardly enough to strike an enemy in the back, or cut down an unarmed or inoffensive man;—but also supplying numbers ever ready to fling their own lives away in accomplishing a revenge." Liv. Age, lxxvi, 554. —Defined: Dryden's Wks., iii, 6.

1100. SWEARING. — "Tookoolito, an Innuit Indian, said to me, 'Americans swear a great deal—more and worse than the English. I wish no one would swear. It is a very bad practice, I believe.'" Hall's Arctic Researches, 162.—In Hebrew: A young lady said to a young naval officer who had annoyed her by his profanity—"'Sir can you converse in the Hebrew tongue,' he replied 'that he could,' she then politely informed him that if he wished to swear any more, he would greatly oblige herself, and probably the rest of the passengers, if he would do it in that language. The young man was silent for the remainder of the passage." Liv. Age, xiii, 103.—Definition of: Hobbes' Wks., ii, 27.—By God, a part of divine worship: Ib., iii, 353.—On establishing of Bank of: Swift's Wks., ix, 383.—An observation of the ordinary of Newgate on: Ib., viii, 434.—A folly without temptation: Tatler, No. 137.—A kind of habitual perjury: Spec., No. 448.—Means to banish it: Ib., 531.—A great reproach to a nation: Ib., 233.—In common conversation censured: Bingham's Wks., vi, 171.—By the Alleluia, what meant by it: Ib., iv, 455.

1101. SWORD.— Ineffectual to convert: This Cromwell showed in a letter to Louis XIV, who had tried it on the Vaudois. Israel of the Alps, 172.—The meaning of the rusty one carried before the magistracy of Marseilles: Montaigne's Wks., 72.—The flaming, on the: Philo Judæus, i, 175.

1102. SYCOPHANT.—"His manner was smooth and humble, but very sly and slinking. He wore the *aspect of a man* who was always lying in wait for something that *wouldn't* come to pass; but he looked patient —very patient—and fawned like a spaniel dog. Even now, while he warmed and rubbed his hands before the blaze, he had the air of one who only presumed to enjoy it in his degree as a commoner; and though he knew his lord was not regarding him, he looked into his face from time to time, and with a meek and deferential manner, smiled as if for practice." Barnaby Rudge, chap. 35.—An infamous character: Johnson's Wks., iii, 213.—"It is a fearful and fanatical blindness for a man to carry his eyes in a box, like Plutarch's Lamiæ, and only look into himself by the eyes of his parasites; as if he desired to read the catalogue of his own good parts through the spectacles of flattery, which makes of the least letter a great show, and sometimes a cipher to be mistaken for a figure. The sycophant's language is a false glass, and represents thy conscience white when thou mayest change beauty with the Moor, and lose not by the bargain. Let Herod be as hollow as a kecks, and as light as air, yet weighed in his parasites' balance, he shall poise with solid virtue, nay, with God himself." Adams' Wks., i, 188.

1103. SYMBOLS.— The gold brought to our Saviour symbolized man's achievements and accumulations. The myrrh, precious memories. The frankincence, prayer. Dr. Osgood.

1104. SYMPATHY.—Often lacking in those who talk wonderfully of Nature and God: Jean Valjean, 35. —Implanted in brutes: Jackson's Wks., xi, 90.—The operation of: Mackintosh's Wks., i, 150.

1105. SYNAGOGUE.—"In the middle ages not a mere place of devotion, where worshippers separated themselves for a while, from the rest of the world; but its varying ritual was the record of the terrible events without." Liv. Age, xlvi, 330.—Its origin and advantage: Hall's Wks., v, 310.—The model of christian churches: Ib., 314.—Statues cast out of: Philo Judæus, iv, 70, 129. —Not to be frequented on any account by Christians: Bingham's Wks., vi, 85.

1106. SYNONYMS.—English, the various works on criticised: Liv. Age, xxxi, 198.—Observations on: Hume's Wks., ii, 365.

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1107. TALENTS.—Use and abuse of: Knick., xxxiii, 189.—Only valuable as applied: Spec., No. 172. —Precocious; Pope, Congreve, Churchill, Byron, and their early deaths: Madden's Infirmities of Genius, (2 vols. Philadelphia, Carey, Lea, and Blanchard, 1833), i, 60.—Mozart's musical at the age of three: Ib.—Tasso's compositions at seven: Ib.—Keat's poetical productions at fifteen: Ib.—Schiller's epic at fourteen: Ib.—Cowley's poetical publication at sixteen: Ib.—Error of encouraging precocious: Ib., 63.—Professor Leslie's geometrical calculations at twelve: Ib., 65.—Goethe's composition at nine: Ib., 66.

1108. TALK.—Table.—Selden's, Coleridge's and Martin Luther's: Liv. Age, xlviii, 577, *et seq.*—"Guests should be neither loquacious nor silent; because eloquence is for the forum, and silence for the bed-chamber." Varro.—"Talk all wit, would be as disagreeably monotonous as a dinner all champagne." "A wit is a second-rate conversationist." Liv. Age, xlviii, 580.

1109. TALKERS.—Great: The great and witty George Herbert said:

———"a civil guest
Will no more talk all than eat all the feast."

'*I* never heard *that*,' said an exuberant talker of the present day, by way of contradiction. 'I don't know how you should,' was the reply, 'for you never hear anything.'" Liv. Age, xlvii, 585.—"If you be not mad, be gone; if you have reason, be brief; 'tis not that time of the moon with me, to make one in so skipping a dialogue." Twelfth Night, i, 5.—Versus, conversationalists: Knick., viii, 331.

1110. TALMUD.—The, its age, composition, etc.: Liv. Age, xcvii, 171.—The, what it is, exhaustively treated: Ib., xcvi, 18, *et seq*; ib., 525, 599.—Gleanings after the: Ib., 599.—The, and the Jewish Reformation: Ib., civ, 195.—Account of the: Horne's Intro., ii, 417.—Seems to justify the condemnation of Christ: Jackson's Wks., ii, 353.—An exhaustive article on the: Liv. Age, cxviii, 579, *et seq*.

1111. TARDINESS.—"The Gauls punished the last man who came into their war councils by pitilessly massacring him before the eyes of the assembly." Nap.'s Life of Cæsar, ii, 39.

1112. TASTE.—Lack of the English: Liv. Age, xxx, 613.—Purity of: Beauties of Ruskin, 36.—"Taste consists in the power of judging; genius is the power of execution. Taste appreciates, genius creates." Campbell.—From Mr. Gadgrind's stand-point: ". . . these readers persisted in wondering. They wondered about human nature, human passions, human hopes and fears, the struggles, triumphs and defeats, the cares and joys and sorrows, the lives and deaths of common men and women! They sometimes, after fifteen hours' work, sat down to read mere fables about men and women, more or less like themselves, and about children more or less like their own. They took De Foe to their bosoms instead of Euclid, and seemed to be on the whole more comforted by Goldsmith than by Cocker. Mr. Gadgrind was forever working, in print and out of print, at this eccentric sum, and never could make out how it yielded this unaccountable product." Hard Times; Book I., chap. 8.—From the Westminster Abbey and the American Indian's Council Fire stand-point: Dickens' Uncommercial Traveller, chap. 26.—The sense of, how produced: Hobbes' Wks., iii, 2.—Of the same thing, not the same to every man, therefore not in the thing tasted but in the man: Ib., iv, 8.—Prevalence of false, in the age of James I: Dryden's Wks., i, 9.—Discourse concerning: Burke's Wks., i, 95, *et seq*.—Alison's theory of: Ed. Rev., xviii, 1.—And music: Blackw. Mag., liii, 127.—Principles of: Ed. Rev., vii, 295.—Low, censured: Johnson's Wks., iv, 218.—On the cultivation of: Goldsmith's Wks., i, 250.—Its degeneracy: Swift's Wks., iii, 50.—Should not conform to art: Spec., 29.—Corrupt: Ib., Nos. 140, 208.—How acquired: Ib., 409.—Best pleased with things that at first disgust: Ib., 447.—Delicacy of: Hume's Wks., iii, 4.—Varieties of: Ib., 256.—General principles of: Ib., 264.—Improvement of: 268.—Changes of: Ib., 276.—Difference of: Bolingbroke's Wks., iii, 84.

1113. TAUTOLOGY.—An antidote for: English Lessons for Eng. People, iii.

1114. TEACHING.—Of English as important as the teaching of the classics: Liv. Age, xcvii, 596.—A science: Princ. Rev., xx, 47.—Elementary: Quar. Rev., xxxix, 100.—Theory of: N. A. Rev., liv, 246.

1115. TEARS.—"Heaven knows we need never be ashamed of our tears, for they are rain upon the blinding dust of earth, overlaying our hard hearts." Dickens.—Crocodile: "It's a pity he should lose 'em (said Sam Weller), he better keep 'em in his own buzzum, than let 'em ewaperate in hot water, 'specially as they do no good. Tears never yet wound up a clock, or worked a steam ingen.'" Pickwick, chap. 16.—The true taste of: Johnson's Wks., vi, 36.

1116. TECHNOLOGY.—Its importance in modern education: Liv. Age, lxxxviii, 1, *et seq*.—Its literature: Eclec. Rev., 4th s. xii, 395.—N. Am. Rev., xxx, 337.

1117. TELEGRAPHING.—The first message: Liv. Age, xlvii, 510.—Change in the wire when used for: "Every message of battle or diplomacy, of truth or falsehood, which trembles over Europe along the electric chord puts into motion and change each successive particle of the wire through which it travels with such inconceivable velocity:" Ib., xliv, 722.—Submarine: Ib., xxvii, 147, 287.—Wheatson's method, patented in 1839: Ib., xliv, 756.—One conceived by Strada, described in the 241st number of the Spectator.—Government: Liv. Age, xcvii, 194: Ib., 695; ib., xcvi, 444.—The first, through *sympathetic snails*: Ib., lxxii, 608.—The earliest of all: "Two friends who wished for direct correspondence when parted, were advised to cut from the arm of each a piece of skin of equal size; these were to be exchanged, and to be engrafted each on the other's arm. When the wounds were healed the apparatus to save postage was complete. If one wished to speak to the other, he had but to trace on the borrowed skin, with the point of a needle, the letters of the sentence in order; and these would at once be recognized by a corresponding sensation on his own skin now on the arm of his friend." Ib., 698.—Novel: "Each time the American operator on the little island of St. Pierre Miguelon depresses his sending key, he not only sends a current through his lines, but electrifies the whole island:" Ib., cv, 704.—Its control by the government: Ib., cii, 575.—Its antiquity: Ed. Rev., xxxii, 367.—Submarine: Blackw. Mag., lxxvi, 562.

1118. TELESCOPE.—Its revelations: Liv. Age, xii, 414, *et seq*.—Lord Ross's: Ib., 420.—History of Ld. Ross's: Ib., 458.—Revelations of: Westm. Rev., xlvi, 335.—On the light of: Ed. Rev., xxiv, 31.

1119. TEMPER.—Mrs. Gargery's: "My sister 'went on the rampage,' in a more alarming degree than at any previous period. She asked me and Joe whether we supposed she was door-mats under our feet, and how we dared to use her so, and what company we graciously thought she *was* fit for." Gt. Expec., chap. 12.—The advantages of a serious: Spec., No. 698.—To be consulted in the choice of company: Ib., No. 421.—An unforgiving, when most unnatural: Ib., No. 181; Southey's Com. Pl. Book, i, 214.

1120. TEMPERATURE.—Of the human body: Lowest at midnight, 97.92. Highest in the morning, 98.74: Liv. Age, xiii, 95.—There is a stratum, at the depth of from 40 to 100 feet, throughout the whole earth, where the temperature is invariable at all times and seasons:" Ib., xi, 242.—Temperature in general: New Chemistry, (Cooke) 44 to 49.

1121. TEMPERANCE.—Its value in seasons of great exposure: Liv. Age, xxiii, 4.—Dr. Nott's relation to the cause of: Meth. Quar. Rev., 1847, 534.—A law of nature: Hobbes' Wks., ii, 44; ib., iii, 144; ib., iv, 110. —Societies: Eclect. Rev., 4th s. x, 313.—Fras. Mag., iv, 469; ib., xxx, 170.—What kind is best: Spec., No. 195.

1122. TEMPLE.—Solomon's, the immense numbers employed in its erection: Liv. Age, iv, 535.—The extraordinary calamities that attend attempts to rebuild: Liv. Age, lxx, 536.—Description of a gorgeous christian: Beauties of Ruskin, 156.—Described, and why not surrounded by a grove: Philo Judæus, iii, 191, *et seq.*

1123. TEMPTATION.—The, nature of the processes employed in: Liv. Age, xxxiii, 187.—The various forms of: Calvin's Insts., ii, 519.—What it is to be led into: Ib., 520.—"Strong affection gives credit to weak reasons. A small temptation serves to his perversion that tempts himself, and would be glad of a cloak to hide his leprosy though he steal it." Adams' Wks., 206.—*Ubiquitous.*—Wheresoever, whensoever, howsoever thou art busied, he walks to thee with his temptations, and, like a nimble, voluble shopkeeper, interrupts thee with a 'what lack you?' He hath a ship ready for Jonah, a witch for Saul, a wedge for Achan, a rope for Judas. A booty stands ready for the thief, a pawn for the broker, a mortgage for the merchant, a monopoly for the courtier, a harlot for the adulterer:" Ib.—Of Satan, how it was conducted: Sir T. Browne's Wks., ii 184.—To vice, motives to resist: Rambler, No. 70.

1124. TERMINOLOGY.—Of sects, a dialect differing from common English; the words "faithful," "tainted," "acceptable," "decided," "legal," "owned," "seals," "gracious," "dark," used in an unusual sense: Liv. Age, xxxix, 461.

1125. TESTAMENT.—Old, its poetry: Liv. Age, lxiv, 259.—The new, its study: Ib., xcvii, 55.—The old, not intended to be a system of chronology or complete history: Bolingbroke's Wks., ii, 206.—Old, its genealogies imperfect: Ib., ii, 207.—Old, inspiration of the writers of: Ib., ii, 203; ib., iv, 238.—Old, not all divinely inspired: Franklin's Wks., x, 134.

1126. TEXTS.—Origin of: Year Bk., iv, 1223.

1127. THAT.—"No English word that conveys so much meaning in so small a space." Liv. Age, xlii, 282.

1128. THEATRES.—In England: Liv. Age, xxxiii, 619.—In the sixteenth century: Taine's Eng. Lit., i, 223.—After the Restoration: Ib., i, 476, 477, 504, *et seq;* ib., ii. 5, *et seq.*—Remarks on: Burke's Wks., v, 158; ib., viii, 392.—Character and tendency of: Eclec. Rev., 4th s., xxvi, 129; Fras. Mag., xlii, 637; ib., viii, 339; Blackw. Mag., liv, 737; Dub. Uni. Mag., xxxv, 769; ib., 714; Ed. Rev., xlvi, 368.—Remarks on: Goldsmith's Wks., l. 9, 38, 447; ib., ii, 77.—Behavior at: Philo Judæus, i, 489.—English, censured: Spec. Nos. 42, 44, 51, 446.—Their influence in forming the tastes of a people: De Tocqueville's Dem. in Am., ii, 85.—In democratic countries: Ib., ii, 86.—Cause of the small attendance at, in the United States: Ib., ii, 88.

1129. THEISM.—"The belief in the existence of God in one form or another; he is a theist who believes in any God:" Parker's Theism, 4.—Disputes concerning: Hume's Wks., ii, 535.—Origin of: Ib., iv, 463.—Compared with polytheism: Ib., 474; Bolingbroke's Wks., ii, 464; ib., iii, 5, 377; ib., iv, 296, 298, 319, 438, 470.

1130. THEISTS.—Of Calcutta: Liv. Age, ciii, 460.—Ancient, their *anima mundi:* Hume's Wks., ii, 475.

1131. THEMES.—Rollins in his "Method of Teaching and Studying Belles Lettres," (Edinburgh, Kincaid and Bell, 1768) says that the instructor must dictate the subject—teach how to digest the matter—supply thoughts—prescribe their order—require amplification and adornment, and that he must avoid too great severity and exactness. Quintilian says, "I am not offended to meet with some superfluities in the compositions of young people. Let us indulge them a little in their intellectual wantonness. Let us suffer them to take some bold steps, to strike out and delight in their own inventions though their productions be neither correct nor just." *It is easy to correct too great a redundancy but a barren genius has no remedy.*" Cicero says—"Frigidity in masters is as dangerous as a dry and scorched-up soil for tender plants. Do not deny youth the praises they deserve, neither be too lavish of them, for the former discourages, and the latter makes them too secure." Ib.—"It would be argument for a week, laughter for a month, and a good jest forever." Hy. IV., Pt. 1. ii, 2.—Johnson, speaks of the necessity of choosing one of enduring interest.

1132. THEOCRACY.—The essential features of the ancient Theocracy were (1) The divine Call and Election of Abraham; (2) the divine legislation given to the nation through Moses; (3) the personal relation and responsibility of every individual of the Theocracy to its Invisible King." Ecce Homo, 61.

1133. THEOLOGIES.—Popular.—"They rest on no better foundation than Hartley's vibratuincles. On an imaginary hook, only an imaginary garment can hang. We have woven a good many cobwebs and but little cloth, the cobwebs look imposing at sunrise glittering with dew, but the *boy* walks through them, and at noon no one can find them." Weiss' Life of Parker, i, 257.—Modern: Teaches the immaculate conception of Christ; then of Mary the mother of Christ; then the immaculate conception of the mother of Mary (Anne), "this is in process of fixation. It is getting formulated;" soon men must believe in seven immaculate conceptions or perish everlastingly. Parker's Sers. on Theism.

1134. THEOLOGY.—And physical studies, chasm between: Liv. Age, cxv, 442.—Of proverbs: Trench on Prov., 128.—Not the subject of philosophy: Hobbes' Wks., i, 10.—Distinguished from faith: Jackson's Wks., ii, 515.—A science, properly so called: Ib., vii, 15.—In what different from other sciences: Ib., xii, 175; ib., vii, 20; ib., 138.—What are the chief parts of: Calvin's Insts., i, 47.—Of the Cardinals and court of Rome: Ib., iii, 154.—And metaphysics: Milman's Lat. Christy., iii, 358.—Monastic: Ib., vi, 435.—And philosophy: Ib., 437, 475.—Popular: Ib., 625.—Stands best by itself: Montaigne's Wks., 175.—Pagan: Hume's Wks., ii, 480.—Amateur: Liv. Age, cxviii, 39.

1135. THEORIES.—"The only use of theories is that they make us believe in the connection of phenomena." (Goethe) Liv. Age, cxxix, 120.

1136. THEORY.—Its fight with facts. "An honest gentleman tourist, as the story goes, was once most illegally apprehended and put in the stocks by a village

beadle, one fine Sunday morning, because he was loitering through the hamlet during service, and declined to satisfy the fussy dignitary with a full and particular account of himself. The penalty was discordant with the theory of Englishman's law, but never mind—there he was in effect, had by the leg, or legs, as unmistakably and uncomfortably as the stout Earl of Kent himself. However, a passenger of rigid abstract ideas, curious to know what had brought him to this pass, makes up to our captive friend, and, as a speculation on stocks, begs to be informed of the origin of this exhibition. The origin is indignantly explained. 'But,' with equal indignation remonstrates the critic, 'but, my friend, they *can't* put you in the stocks for *that!*' 'They have, though,' rejoins the victim; 'whether they can or no, you see the thing is done.' 'But, my good fellow,' insists the other, 'they can't do it; it's out of the question; nobody could put you in the stocks for *that.*' 'All very good,' replies the half amused captive, 'but seeing is believing, you know; and here I am, whatever you may say or think of it.' 'Nonsense, nonsense,' reiterates his excited visitor: 'man alive! I tell you they *can't* do it—the thing's impossible—you *can't* be put in the stocks for that!' And so theory and practice went on jangling—the lofty logic of the idealist growing more and more peremptory in the teeth of facts." Liv. Age, vol. xxxvi, p. 105.

1137. THESAURUS.—The folly of attempting to write a novel by the aid of a: Liv. Age, xxxiv, 204.

1138. THIEF.—Making and taking: Liv. Age, xiv, 408.—"He will steal, Sir, an egg out of a cloister." Alls Well, iv, 3.

1139. THIEVES. — Return from transportation greater rogues than before: Swift's Wks., ix, 302.—May be known by their looks: Ib., 304.

1140. THIEVING.—Among the famous and great: "The Duke of Guise seems to have been one of the most contemptible of men; in private his propensity for thieving was so great, that his attendants were obliged to empty his pockets after he was asleep, and restore the plunder of the day to the lawful owners."—Liv. Age, xx, 149.—"A plague upon it, when thieves cannot be true to one another." Hy. IV., pt. 1., ii, 1.—Till the institution of great commonwealths, held to be no disgrace, but a lawful trade: Hobbes' Wks., iii, 81.—Attributed to the Gentile gods: Ib., 101.—How distinguished from robbery: Ib., vi, 91.—Several young men of good family addicted to: Montaigne's Wks., 203.—Why Lycurgus permitted it: Ib., 297.

1141. THINGS.—The almost universal uses to which this word is put: Liv. Age, cxxiii, 696.

1142. THINKING.—"There is an anecdote current of Newton, that when he was asked how he found out the law of gravitation, he answered, *By thinking of it.* Such is the history of nearly every great discovery." Liv. Age, xlvii, 659.

1143. THRIFTLESSNESS. — Of professional men: Liv. Age, cxxvii, 188.

1144. THOUGHT.—Its seat, as indicated by the expressions, 'longheaded,' 'numskull,' addle-pated,' 'brainless,' and so forth. Liv. Age, xxxii, 619.—Not so quick as supposed: Ib., xcvii, 704.—Latent: Ib., cxxii, 347.—Velocity of: Ib., cv, 679.—Unconscious, or latent: Ib., cvii, 609.—The appearance of: "Why, he stalks up and down like a peacock, a stride and a stand; ruminates, like an hostess that hath no arithmetic but her brain to set down her reckoning; bites her lip with a politic regard as who should say,—there were wit in his head, an 'twould out; and so there is; but it lies so coldly in him as fire in a flint, which will not show without knocking." Troilus and Cres., iii, 3.—"Dombey (said the Major, rapping him on the arm with his cane), don't be thoughtful. It's a bad habit. Old Joe, Sir, wouldn't be as tough as you see him, if he had ever encouraged it. You are too great a man, Dombey, to be thoughtful. In your position, Sir, you're far above that kind of thing." Dombey and Son, chap. xx.—Unconstant and fading: Hobbes' Wks., i, 13, *et seq.* Ib., iii, 12, *et seq.* Ib., iv, 11.—The power of, in animals: Johnson's Wks., vi, 92.—Liable to discontinuance; Bolingbroke's Wks, iii, 172.—"'Mr. Webster'—(Mr. Webster looked up out of his cave)—'Mr. Webster, I want you to tell me what was the most important thought that ever occurred to your mind.' . . . Mr. Webster slowly passed his hand over his forehead, and in a low tone said to a friend near him, 'Is there any one here who does not know me?' . . . . '*The most important thought that ever occupied my mind,*' said he, '*was that of my individual responsibility to God.*'—upon which, for twenty minutes, he spake to them there, and when he had finished he got up from the table and retired to his room, and they without a word, went into an adjacent parlor, and when they had gathered there, some of them exclaimed, 'Who ever heard anything like that?' What Mr. Webster said in advocacy of his sublime thought, I do not know—no one has ever repeated it, and I presume no one can." Liv. Age, vol. xxxvi, p. 100.

1145. THUGS.—The, or Phansigars: For. Quar. Rev., xxi, 1; Blackw. Mag., xlix, 229.

1146. TIME.—"Well, Time is the old justice that examines all such offenders, and let Time try." As You Like It, iv, 1.—"Father Time is not always a hard parent, and, though he tarries for none of his children, often lays his hand lightly upon those who have used him well; making them old men and women inexorably enough, but leaving their hearts and spirits young and in full vigor. With such people the grey head is but the impression of the old fellow's hand in giving them his blessing, and every wrinkle is but a notch in the quiet calendar of a well-spent life." Barnaby Rudge, chap. 2.—Is only in the thoughts of the mind. Hobbes' Wks., i, 94.—Is the idea of a body passing by continual succession out of one space into another: Ib., vii, 84.—A phantasm of motion: Ib., i, 95, 110, 113, 141; ib., vii, 267.—Different modes of computing adopted by the sacred writers: Horne's Intro., ii, 580.—Apprehended by motion: Jackson's Wks., iv, 94; ib., v, 61.—No existence before creation: Ib., 51.—Whence the idea of its endless succession arose: Ib., viii, 324.—Difference of the manner in which it is apprehended by God, and by man: Hall's Wks., v, 373.—Neglect of present censured: Johnson's Wks., xi, 507. Loss of: Ib., 523; ib., v, 430: ib., iii, 233; ib., v, 53.—The only preacher listened to: Swift's Wks., v, 454.—Ancient measures of: Sir T. Browne's Wks., iii, 57, 141.—As compared with Eternity: Montaigne's Wks., 308.—The physician of passion: Ib., 412.—The grandson of God: Philo Judæus, i, 349.—Economy of: Ib., iv, 246.—Idea of, whence derived: Hume's Wks., i, 56.—Not scanty if well employed: Bolingbroke's Wks., ii, 345.—In verbal expression: Whitney's Lf. and Growth of Lang., 219.—"Time travels in divers paces with divers persons. He ambles with a priest that lacks Latin, and a rich man that hath not the gout: for the one sleeps easily because he cannot study; and the other lives merrily, because he

feels no pain; the one lacking the burden of lean and wasteful learning; the other knowing no burden of heavy tedious penury: These time ambles withal. He trods hard with a young maid between the contract of her marriage, and the day it is solemnized: if the interim be but a se'nnight, time's pace is so hard, that it seems the length of seven years. He gallops with a thief to the gallows: for though he goes as softly as foot can fall, he thinks himself too soon there. He stays still with lawyers in the vacation: for they sleep between term and term, and then they perceive not how time moves." Shakespeare, A. Y, ii, 7.

1147. TITLES.—"I despised titles, and after my disasters I was a mere Jacobin." Nap. Antommarchi's Last Days of Nap., i, 191.—In general: Liv. Age, cxxii, 62.—Of Books, a great many curious facts with regard to the: Ib., cviii, 375, *et seq.*—Of Books, remarks on: Horne's Intro., ii, 426.—Ecclesiastical: Milman's Lat. Christ., vi, 534.—Influence of: Goldsmith's Wks., ii, 373.—Absurdity of some English: Ib., 467.—Means by which they are often procured: Swift's Wks., vi, 232.—The significancy and abuse of: Spec., No. 480.—A deathbed shows their emptiness: Ib., No. 219.—As an international vanity: Liv. Age, cxxi, 3.

1148. TOBACCO.—The poison of: Liv. Age, lxxii, 515.

1149. TOLERANCE.—"Comes with age. I see no fault committed that I myself could not have committed at some time or other." Goethe.

1150. TONE.—In elocution, its importance: "The rhetoricians of antiquity practiced their speaking with an assistant musician standing behind them, to touch the successive key-notes of their paragraphs, on an ivory flute. The first masters of the art of oratory thought it necessary sometimes to have no less than *three* teachers for disciplining various tones of their voice." Golden Age of Am. Oratory, 277.—"The middle voice, or tenor, is the most favorable for speaking; it is that which maintains itself the best, and which reaches the farthest when well articulated." Bautain, 89.

1151. TONGUE.—"Not steel but it cuts:" Trench on Prov., 148, *et seq.*—"These fellows of infinite tongue, they can rhyme themselves into ladies' favors,—they do always reason themselves out again." Hy. V., v, 2.—"Go lead a lion in a single hair, send up an eagle to the sky to peck out a star, coop up the thunder, and quench a flaming city with one widow's tears; if thou couldst do these yet *nescit modo lingua domari.*" Adams' Wks., iii, 10.—"Better a salt tongue than an oily:" Ib. "If it be a talking tongue, it is *mundus garrulitatus*, a world of prating. If it be a wrangling tongue, it is *mundus litigationis*, a world of babbling. If it be a learned tongue, it is, as Erasmus said of Bishop Toustal, *mundus eruditionis*, a world of learning. If it be a petulant tongue, it is *mundus scurrilitatus*, a world of wantonness. If it be a poisonous tongue, it is *mundus infectionis*; saith our apostle, 'it defileth the whole body:'" Ib., iii, 13.—"It is so little that it will scarcely give a kite her breakfast, yet it can discourse of the sun and stars, of orbs and elements, of angels and devils, of nature and arts; and hath no straiter limits than the whole world to walk through." Ib.

1152. TORNADOES.—Proctor's description of terrific: Liv. Age, xcvi, 731.—In the great one of 1780, "twenty thousand persons lost their lives on the land; the bark was blown from trees; forts and castles were washed away, and their great guns carried in the air like chaff; and the bodies of men and beasts lifted up in the air and dashed to pieces in the storm." Ib.

1153. TOUCH.—"If delicate it is a prognostic of future development. I doubt whether a man who could let a fly walk over his face without knowing it is ever a man of fine, quick sensibility." Dewey on Human Destiny, 81.—Measured mechanically: Liv. Age, xiii, 12.

1154. TRACTARIANS.—Their doctrines the natural development of Anglican principles. The foundation of their system is the Apostolical Succession." Liv. Age, xxxix, 469.

1155. TRADE.—Its morals: Liv. Age, lxi, 798.—Its spirit: Beauties of Ruskin, 409.

1156. TRADITION.—Of no weight with the church of England: Dryden's Wks., x, 156.—Made the principal rule of faith by the Romish church: Jackson's Wks., vi, 347.—Not utterly rejected by the reformers: Ib., xi, 178.—Undermines the fabric of faith: Ib., xii, 168.—Makes void the word of God: Calvin's Insts., iii, 202.—Strictly commanded to be rejected: Milton's Wks., iii, 407.

1157. TRANSCENDENTALISM.— 'All who know anything of the different schools of metaphysics, are aware that the philosophy of John Locke was based on the proposition that all knowledge is received into the soul through the medium of the senses; and thence passes to be judged of and analyzed by the understanding. "The German school of metaphysics, with the celebrated Kant at its head, rejects this proposition as false; it denies that all knowledge is received through the senses, and maintains that the highest, and therefore most universal truths are revealed within the soul, to a faculty *transcending* the understanding. This faculty they call pure reason; it being peculiar to them to use that word in contradistinction to the understanding. To this pure reason, which some of their writers call 'the God within,' they believe that all perceptions of the good, the true, and the beautiful are revealed, in its unconscious quietude; and that the province of the understanding, with its five handmaids, the senses, is confined merely to external things, such as facts, scientific laws." Liv. Age, vol. vi, p. 187.—Of Concord, as expounded by Emerson, *et al*: Liv. Age, lxxxiii, 99.—The Mecca of: Ib., 178.—Dickens' idea of: "On enquiring what this appellation might be supposed to signify, I was given to understand that whatever was unintelligible was transcendental. Not deriving much comfort from this elucidation, I pursued the enquiry still further, and found that the Transcendentalists are followers of my friend Mr. Carlyle, or, I would rather say, of a follower of his, Mr. Ralph Waldo Emerson. This gentleman has written a volume of Essays, in which among much that is dreamy and fanciful (if he will pardon me for saying so), there is much more that is true and manly, and honest and bold. Transcendentalism has its occasional vagaries (what school has not?) but it has good healthful qualities in spite of them; not the least among the number is a hearty disgust of Cant, and an aptitude to detect her in all the million varieties of her everlasting wardrobe. And therefore, if I were a Bostonian, I think I would be a transcendentalist." Am. Notes, chap. 3.—What it is: Knick., xxiii, 205.

1158. TRANSLATIONS.— Copyright of: Liv. Age, iv, 28.—Verbal, impossible: Dryden's Wks., xii, 12.—Cowley's method in: Ib., 15.—The sense to be preserved inviolably in: Ib., 18.—Qualifications for writing: Ib.,

xviii, 81.—From the Greek: Milman's Lat. Christy., vi, 351.—Observations on: Johnson's Wks., v, 272.—The progress of: Ib., viii, 183; ib., vii, 71.—Rules for making: Bolingbroke's Wks., ii, 192.

1159. TRANSMIGRATION.—Of souls, origin of the doctrine: Burke's Wks., x, 191.—Believed in by the ancients: Spec., Nos. 211, 408.—Asserted by Will Honeycomb: Ib., No. 343.—In general: Bolingbroke's Wks., iii, 293, 435; ib., iv, 317.

1160. TRANSPORTATION.—Penal, its horrors: Liv. Age, xiv, 306.—Its abandonment: Eclec. Rev., 4th s. xxi, 729.—And imprisonment: Blackw. Mag., lv, 553.—Convict: Liv. Age, xxix, 213.—Of criminals: Ed. Rev., lviii, 336; ib., lxxxvi, 114; Blackw. Mag., lxvi, 519.

1161. TRAVEL.—As an art: Liv. Age, lxxviii, 339.—The selection of companions for: Ib., xciv, 380.—"A traveler! By my faith you have great reason to be sad: I fear, you have sold your own lands, to see other men's; to have seen much, and to have nothing, is to have rich eyes and poor hands." As You Like It, iv, 1.—Foreign: N. A. Rev., ix, 269.—Beauties of: Goldsmith's Wks., ii, 28.—The advantage of reading books of: Swift's Wks., xi, 36.—Its use: Spec., No. 364.—Will not make a fool a wise man: Ib., Tatler, No. 93.

1162. TREACHERY.—Napoleon's, at Toulon: "The royalist inhabitants, or the chief portion of them, had been driven into the great square of the town, and compressed there into one huge mass. Napoleon then discharged his artillery upon them, and mowed them down. But as many had thrown themselves on the ground to escape the grape-shot, and many were only wounded, this villain of villains cried out aloud—'The vengeance of the republic is satisfied, rise and go to your homes.' But the wretched people no sooner stood up than they received another discharge of his guns and were all massacred. If any one act of man ever emulated the work of the devil, this act, by its mingled perfidy and cruelty, was the one." Liv. Age, xvii, 199.—Pizarro's to Atahualpa, the Inca of Peru: Liv. Age, xiv, 298.—Condemnation of: Philo Judæus, iii, 400: Ib., iv, 272.

1163. TREES.— Their characteristic beauties: Beauties of Ruskin, 105, *et seq.*—The big, of California: Liv. Age, lxxxiii, 689.—There are oaks now in England that were planted before the Norman invasion; a yew tree at Fountain's Abbey, more than twelve hundred years old; one at Brayburn Kent, over three thousand years old: Ib., lxxxiii, 450.—Average date of their budding, leafing, and flowering: Ib., cviii, 166.—The political importance of: Ib., ciii, 235.—Created in full perfection: Philo Judæus, i, 11.—Of a hostile city not to be cut down: Ib., iii, 409.—Veneration paid them: Spec., No. 589.—On islands belong to peculiar orders: Darwin on Orig. of Species, 392.—With separated sexes: Ib., 99.

1164. TRIFLES.—"It was a maxim with Michael Angelo, that trifles make perfection, but that perfection was no trifle." "When great men condescend to notice and direct trifles, one is justified in supposing that trifles may unduly influence them." Liv. Age, xcv, 532.—"His is not the finite authority or intelligence which cannot be troubled with small things." Beauties of Ruskin, 404.—Swift on: Wks., xvi, 366, 371.

1165. TRINITY.—Grounds, and comfort of the belief in: Huntington's Christian Believing, 325, *et seq.*—Personality in the, defined: Meth. Quar. Rev., 1851, 547.—Cause of the disbelief in: Jackson's Wks., iii, 77.—The fundamental point of Christian belief: Ib., x, 39.—Abelard, treatise on: Milman's Lat. Christy., iii, 365.—Controversy on: Ib., i, 60.—Practical influence of the doctrine: Hall's Wks., vi, 49; ib., ii, 193; ib., v, 529.—Swift, on the: Wks., x, 19, *et seq.*—Reflections on: Sir T. Browne's Wks., ii, 13, 17.—Worshipped in the ancient church: Bingham's Wks., iv, 101.—In Unity, explained: Ib., iv, 116.—Sermon on: Ib., ix, 327, *et seq.*

1166. TROUBLE.—"People that are overwhelmed with trouble never look behind them, they know too well that misfortune always follows them." Hugo, Fantine, 49.

1167. TRUTH.—"Need not always be embodied; enough if it hover around like a spiritual essence, which gives one peace, and fills the atmosphere with a solemn sweetness like harmonious music of bells." Goethe. Liv. Age, cxxix, 117.—"There is no wisdom save in truth:" Ib.—"Appertains to man, while error is of time:" Ib.—"It is a torch, but one of enormous size; so that we try to slink past it in rather a blinking fashion, for fear it should burn us:" Ib., 124.—"Has her cradle near Golgotha." Parker.—Indifference to, naturally leads to sensualism, and the sensualist is naturally indifferent to truth. The most universal sceptic believes in pleasure; the idolater of pleasure has no faith in God." Liv. Age, xxxiv, 481.—"As far as I can judge of the ways of men, it seems to me that the simplest and most necessary truths are always the last to be believed." Beauties of Ruskin, 388. "One day, when loudly admiring a statue of Truth by the sculptor Fernini, one of the cardinals said to her (Christina of Sweden), 'God be praised that your majesty loves the truth, which is often distasteful to persons of your rank.' 'I do not doubt it,' replied she, 'but all truths are not made of marble.'" "The seeds of truth are ever sown by the merciful care and providence of God, and no matter by what hand he sows them, they must spring forth and be fruitful in blessing to some one or other of his creatures; and we are now reaping the result of every right principle for which our ancestors according to their light, or in any measure, contended:" Ib., xi, 215.—"Nobody wants ornaments in this world, but every body wants integrity. All the fair devices that ever were fancied are not worth a lie." Beauties of Ruskin, 126.—"Truth's a dog that must to kennel: he must be whipped out, when Lady the brach, may stand by the fire and stink." Lear, i, 4.—"There is no playing fast and loose with the truth in any game, without growing the worse for it." Dickens. "Lying is the great temptation to which physicians are exposed. . . . He is expected to know the truth, and to be ready to tell it." Holmes. "Truth in the abstract is perhaps made too much of as compared to certain other laws established by as high authority. If the Creator made the tree-toad so like the moss-covered bark to which it clings, and the larva of a *sphinx* so closely resembling the elm-leaf on which it lives, and that other larva so exquisitely like a broken twig, not only in color, but in angle at which it stands from the branch to which it holds, with obvious end of deceiving their natural enemies, are not these examples which man may follow." Ib., Cur. and Countercur., 390.—Some, eternal: Hobbes' Wks., i, 38.—Consists in the right ordering of names in affirmations: Ib., iii, 22.—Thoughts on: Blackw. Mag., iii, 123.—Guesses at: Ib., lxiii, 701.—Its treatment: Milton's Wks., ii, 435.—The strongest of all things: Ib., i, 517.—Legitimate means of maintaining and defending: Hall's Wks., ii, 368.—Its vast importance: Johnson's Wks., iii, 160.—Its entrance into the mind attended with pleasure: Ib., iv, 147.—The crime of violating: Ib., v, 75.—How far

ridicule a test of: Ib., viii, 359.—Fiction has greatly the advantage over: Swift's Wks., ii, 170.—Difficulty of distinguishing: Montaigne's Wks., 41.—Opinions as to: Ib., 257.—Advantages of: Spec., 507, 103, 352, 63.—Two kinds of: Hume's Wks., ii, 208.—Love of: Ib., 213.—Rendered doubtful by long uniform positive contradiction: Bolingbroke's Wks., ii, 117.—Not always to be announced: Ib., iii, 55.—In general: Southey's Com. P. Book, iv, 625.

1168. TRUTHS.—In popular superstitions; the divining rod: Liv. Age. xiii, 105.—Also, vampyrism: Ib., 518.—Also, spirits, goblins, ghosts: Ib., 522.—Also, second sight: Ib., 529.

1169. TUTELAGE.—Its enervating influence: Liv. Age, xiii, 112.

1170. TWILIGHT.—In England: "It may soberly be affirmed of the more northern parts of this island that *to-morrow is born before yesterday is dead.* Hawthorne. —Hours of: Liv. Age, ci, 54.—"The shudder of the dying day." Dickens.

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1171. UGLINESS.—The opposite of beauty, but not of proportion, fitness or sublimity: Burke's Wks., i, 245.—Observations on: Montaigne's Wks., 516.—Speculations on: Spect., No. 32.

1172. ULTRAISM.—The history of one given up to: Nat. Mag. iv, 41.

1173. ULTRAMONTANISM.—The persecution of John Huss by the advocates of: Liv. Age, cxii, 427.—The action of the thirteen ultramontain cardinals, when called upon to abandon a power which had given them rank, wealth, luxury, virtually the spiritual supremacy of the world for seventy years: Milman's Lat. Christy., vi, 12.—Its doubts: Ed. Rev., xciii, 274.—In general: Eclec. Rev., 4th s. xxix, 347.

1174. UMBRELLA.—"When in Madrid, Victor Hugo had great trouble in getting an umbrella, but finally got one,—a monster—a pavillion. The whalebones of it were of sufficient size to bear all the cataracts of heaven. Madame H. said it was Noah's umbrella without doubt, but Victor said it was the greatest praise of the Spanish climate that umbrellas were provided only against the deluge." Life of Hugo, 57.—Their use in ancient Greece, and introduction into England: Liv. Age, cxi, 187.

1175. UNBELIEF.—"It is a crisis which must be passed through by the thinking mind, as certainly as measles and whooping-cough by the human body. A blockhead will never be troubled with it." Leisure Hours in Town, 325.—Its present aggressiveness, and even fanaticism: Liv. Age, cii, 754.

1176. UNCHANGEABLENESS.—Of Christ: "He formed one plan and executed it; no important change took place in his mode of thinking, speaking, or acting; at least the evidence before us does not enable us to trace any such change." Ecce Homo, 24.

1177. UNCONGENIALITY.—Afflicts millions, and goes on deepening, and widening: (Arthur Helps) Liv. Age, cvii, 627.—"Standing together arm in arm, *they had the appearance of being* more divided than if seas had rolled between them. . . . A churchman, with his hand upraised, denounced the mockery of such a couple coming to God's altar. Quiet waters in landscapes, with the sun reflected in their depths, asked if better means of escape were not at hand, was there no drowning left? Ruins cried, 'Look here, and see what we are, wedded to uncongenial Time!' Animals opposed by nature, worried one another as a moral to them. Loves and Cupids took to flight afraid, and Martyrdom had no such torment in its painted history of suffering." Dombey and Son, chap. 27.

1178. UNCONSCIOUSNESS.—An annihilation for the time, the great end of all intoxicating liquors and drugs: A. K. H. B., Liv. Age, ciii, 67, *et seq.*—Identical with Nirvana of the Budhists, and the absorption of the pantheist: Ib.—And cerebration: Ib., cvii, 598.

1179. UNDERSTANDING.—What it is: Hobbes' Wks., iii, 11, *et seq.*—Identical with will: Jackson's Wks., iii, 58, *et seq.*

1180. UNION.—Between England and Ireland, not real: Cobbett's Wks., vi, 643.—If for an unknown intent, dangerous: Hobbes' Wks., iii, 223.—Of the States: Washington's Letters, (4 vols. Boston: Little, Brown, and Co. 1853,) iii, 548; iv, 30.—Endangered: Ib., iv, 126, 246.—At the mercy of each State government: Ib., 368. —Dissolution of, anticipated when Washington retires from the presidency: Ib., 436.—On the separation of Kentucky from the: Ib., 451.—American the, dangers that threaten: De Tocqueville's Dem. in Am., i, 413.—Why it will endure: Ib., 414.—Causes which tend to the: Ib., i, 420, *et seq.*

1181. UNIT.—Of force: "The English is called the foot pound, i. e. one pound falling one foot. The unit of heat is one pound of water heated 1° F. 772 units of force produce one unit of heat, i. e. 772 pounds falling one foot, produce sufficient heat to raise one pound of water 1° F. Tyndall.—Of heat and work: Stewart's Conservation of Energy, 46.

1182. UNITARIAN.—Ministers ex, who have taken to literature: Jared Sparks, Edward Everett, George Bancroft, Ralph Waldo Emerson, J. G. Palfrey, George Ripley, Samuel Taylor Coleridge, *et al.*: And episcopal affinities: N. Eng., iii, 556.—Belief: (Dewey), Chris. Ex. xviii, 273.—Churches in Transylvania: Ib., ii, 262.—Controversy: Ib., xiii, 399; ib., xxvii.—Denomination: Ib., xl, 459; ib., (Dewey) xlv, 94.—Excommunication of a: Ib., iii, 370.—Methodists in England: Ib., ix, 348.—Meetings: Ib., xlvi, 306.—"The Unitarians are universally steadfast, sincere, and earnest Christians. They all believe in the divine mission of Christ, the credibility and authenticity of the Bible, the miracles wrought by our Saviour and his apostles, and the efficacy of his precepts to lead men to salvation. They consider the scriptures the true rule of faith, and the sure foundation of immortality. In short, their belief is as complete of the divine authority of the Scriptures, as that of any other class of Christians." Judge Story. Lf. i, 441.

1183. UNITARIANISM.—Revived by the French revolution: Cobbett's Wks., i, 16.—American: Chris. Ex., xxx, 134.—An exclusive system: Ib., v, 277.—And religious reform: Ib., xxxii, 156.—Dilemma of: N. Eng. iv, 494.—In England: Chris. Ex., iv, 291; xl, 313.—Objections to: Ib., i, 436.—Prospects: (Dewey): Ib., xlv, 94.

1184. UNITED-STATES.—"They have expanded from a few obscure colonies into a mighty nation, second

to none in intelligent and successful enterprise, etc." Liv. Age, xxviii, 45.—The credit of the: Ib., cv, 171.—Public lands of the: Ib., cxvi, 175.—Population of the: Ib., 575.—And San Domingo: Ib., civ, 638.—Bancroft's His. of: Liv. Age, xii, 545.—Commerce and statistics of: Ed. Rev., lxxxvi, 194.—Hildreth's History of: Meth. Quar. Rev., x, 411; Liv. Age, xxiii, 365; xxix, 111; ib., xxxi, 134.—Literature of the: Westm. Rev., xlix, 333.—Origin and Progress: Dub. Uni. Mag., xx, 665.—Statistics of, and Political institutions: Westm. Rev., xvii, 168.—Travels in: Ib., i, 101; ib., ii, 170.—In general: N. Brit. Rev., ii, 136; Fras. Mag., xli, 564; Liv. Age, xxvii, 337; Ed. Rev., xlix, 473; Blackw. Mag., l, 814; Westm. Rev., xvii, 168.—On the separation of the western portion from the Union: Washington's Letters (4 vols. Boston: Little, Brown and Co. 1853,) iv, 247, 251, 451.—On digesting the laws of the: Ib., iv, 387, 391.—Validity of the laws of: Ib., 394.—Advantages of the federal system: De Tocqueville's Dem. in Am., i, 173.—Substituted for colonies: John Adams's Wks., (10 vols. Boston: Little, Brown & Co. 1856,) iii, 75.—Should not conquer foreign countries: Ib., 213.—A monarchical republic: Ib., vi, 429.—Importance of Union in: Ib., viii, 108, 131, 141, 223, 246, 323, 343, 356, 363, 439, 464, 467, 475: Ib., ix, 262, 604, 615, 620, 631.—Imperfection of the articles of confederation: Jefferson's Wks., i, 78.

1185. UNITIES.—"'Might I ask you (said Nicholas) what the unities are.' Mr. Curdle coughed and considered.—'The unities, sir,' he said, 'are a completeness—a kind of a universal dove-tailedness with regard to place and time—a sort of general oneness, if I may be allowed to use so strong an expression. I take those to be the dramatic unities, so far as I have been enabled to bestow attention upon them, and I have read much on the subject, and thought much. I find running through the performances of this child,' (said Mr. Curdle, turning to the phenomenon,) 'a unity of feeling, a breadth, a light and shade, a warmth of coloring, a tone, a harmony, a glow, an artistical development of original conceptions, which I look for in vain, among older performers. I don't know whether I make myself understood?" Dickens.—Three, time, place, action: Dryden's Wks., xv, 305.—Servility of the French in attention to: Ib., 346.

1186. UNITY.—Identity of matter not necessary to unity of body: Jackson's Wks., x, 294; ib., 301.—In the church: Ib., ii, 90; ib., xi, 183.—Of God: Ib., v, 24 to 51.—No inseparable and undoubted mark of a true church: Adams' Wks., i, 413.—The badge of christianity: Ib., ii, 145, 314, 394.—Of God: Ib., iii, 96.—Of God: Chris. Ex. i, 360.—Of the church: Princ. Rev., xx, 104.—Catholic, how maintained; Bingham's Wks., v, 403.—No necessity of a visible head to maintain: Ib., 421.—Of the human race: Meth. Quar. Rev., 1851, 345, *et seq.*—Its necessity in the church, if it would go on to universal conquest: Meth. Quar. Rev., 1845, 636.—Of type: Darwin's Orig. of Species, 206.

1187. UNIVERSAL Suffrage.—As it appears to an Englishman: Liv. Age, cxx, 380.—The idea of anything universal, a false proposition: Hobbes' Wks., i, 60.

1188. UNIVERSE.—The materials of which it is composed, determined by *spectrum analysis:* Liv. Age, c, 387, *et seq.*—Including the infinitely great and the infinitely little: Ib., civ, 503.—The aggregate of all bodies: Hobbes' Wks., iii, 381, 672; ib., iv, 349.—And its author: Quar. Rev., l, 1.—Sir R. Phillips, on the phenomena of the: Quar. Rev., xix, 375.—Filled with living beings in all its parts: Philo Judæus, i, 331.—The contemplation of pleasing: Spect., No. 420.—Its probable fate: Stewart's Conservation of Energy, 152.—Peopled: Liv. Age, xliv, 74.—Eternity and incomprehensibility of the: John Adams' Wks., (10 vols. Boston: Little, Brown & Co. 1856), x, 68.

1189. UNIVERSITIES. — Defects of American: DeBow's Rev., v, 231.—English, Everett on: N. A. Rev., xii, 1.—English: Ed. Rev., liii, 384; ib., liv, 478; Quar. Rev., xxxvi, 216; ib., lix, 247; Blackw. Mag., lxv, 235; Westm. Rev., xliii, 431; N. Brit. Rev., xiv, 91.—Dissenters in the: Ed. Rev., lx, 100, 220; Blackw. Mag., xxxv, 716.—German: Westm. Rev., xxiv, 102.—Subscription at: Ib., xxxviii, 1.—Education: Ib., xlix, 441.—Reading for honors at: Dub. Uni. Mag., i, 269.—The superiority of English to foreign: Johnson's Wks., v, 133.—Goldsmith on: Wks., i, 452.—Ill effects of want of strict discipline in: Swift's Wks., ii, 411.—Innovations that have crept into the language through: Ib., v, 72.—Scheme of education at: Ib., iii, 282.—Their foundation and uses: Guar. Nos. 62, 94.—Promote liberty: John Adams' Wks., (10 vols. Boston: Little, Brown & Co. 1856,) i, 15, 19.—Of Rome and Geneva, relative merits of: Jefferson's Wks., i, 466.

1190. UNIVERSITY.—Life: Nat. Mag., vii, 328.—Cambridge, expenses at: Liv. Age, ci, 656.—History; A chapter of: Ib., cxxvi, 481, 561.—Education, in Germany; its breadth, expense, and results: Ib., 3, *et seq.*—Influence of Cambridge: "Whatever the defects of American universities may be, they disseminate no prejudices, rear no bigots; dig up the buried ashes of no old superstitions; never interpose between the people and their improvement; exclude no man because of his religious opinions; above all, in their whole course of study and instruction, recognize a world, and a broad one, too, lying beyond the college walls." Dickens' Am. Notes, chap. 3.—The source of opinions contrary to the peace of mankind: Hobbes' Wks., iii, 338; ib., vi, 233.—Till lately, geometry no place at all in the: Ib., iii, 671; ib., vii, 347.

1191. UNSCRUPULOUSNESS.—"'Bonaparte,' was the idol of common men, because he had in a transcendent degree the qualities and powers of common men. There is a certain satisfaction in coming down to the lowest ground of politics, for we get rid of cant and hypocrisy. Bonaparte worked, in common with that great class he represented, for power and wealth, but *for Bonaparte specially*, without any scruple as to the means. He renounced, once for all, sentiments and affections, and would help himself with his hands and his head. With him there is no miracle and no magic. Men give way before such a man as before natural events. Such a man was wanted, and such a man was born; a man of stone and iron, capable of sitting on horseback for sixteen hours together; of going many days without food or rest, except by snatches, and with the speed and spring of a tiger in action; a man not embarrassed by any scruples, nor to be balked or misled by any pretence.'" Emerson, pp. 168, 169.

1192. URIM AND THUMMIM.—"The priest in his breast-plate must not only have *Urim*, which is science, but *Thummim*, which is conscience. . . . Uncleansed ministers are like Bilhah and Zilpah, Jacob's maids, that being bound themselves, brought forth children that were free. Such churchmen are like the pinnacles on some battlements, that point upward to heaven, but poise downward to their centre. . . To smoke with the

Indian, quarrel with the Frenchman, court a lady with the Venetian, plot a villainy with the Italian, be proud with the Spaniard, cog with a Jew, insult with a Turk, drink down a Dutchman, and tell lies with the devil, for a wager, are works for wolves, not for lambs." Adams' Wks., ii, 116.—Symbolical meaning of: Philo Judæus, i, 138.

1193. URN-BURIAL.—Very ancient examples of: Sir T. Browne's Wks., iii, 456, *et seq.*

1194. USURPATION.—"Let us seize the dictatorship, we three who represent the revolution. We are the three heads of Cerberus. Of these three heads, one talks, that is you, Robespierre; one roars, that is you Danton. The other bites (said Danton) that is you, Marat. All three bite, said Robespierre." Victor Hugo's "93," 51.

1195. USURERS.—"Hunt him, seize on his den; It is full of poor men's goods. Nehemiah enacted that lands and vineyards, houses and goods, mortgaged into usurers' hands should be restored. He sealed it with a sacramental oath, 'and he shook his lap, and said, so God shakes out every man from his house, and from his labor, that performeth not this promise.' And all the congregation said Amen. If they will not restore by themselves, they shall by their posterity. For as Pliny writes of the wolf, that it brings forth blind whelps; so the usurer lightly begets blind children, that cannot see to keep what their father left them. But when the father is gone to hell for gathering, the son often follows for scattering" Adams' Wks., i, 17.—Compared to a rider on a heavy horse: Ib., 86.—The will of one: Ib., 186.—Torment the commonwealth on earth, shall meet with tormentors in hell: Ib., 220.—He is a raving, roaring madman: Ib., 281.—"With bladders of wealth under their arm-holes, the devil holds them up by the chin till they come to the deepest, and then as the priests served Judas, they bid them shift for themselves, down they sink to the bottomless bottom of hell:" Ib., 319.—Their studies charnel-houses of men's bones: Ib., ii, 196.—Thieves worse than Judas: Ib., 247.—Thorns in the side of the community: Ib., 481.—Said to charge forty and even one hundred per cent: Ib.—Not to be ordained: Bingham's Wks., i, 474.

1196. UTILITARIANISM. — "An unfortunate word, which, notwithstanding elaborate explanations of what is really meant by it, will continue to give undeservedly an ill odor to the theory of morals based upon it. . . . The opponents of utilitarianism will never be persuaded, however, that it does not mean selfishness." Maudsley's Res. in Ment. Dis., 305, 306.—The doctrine of, its influence in the United States: De Tocqueville's Dem. in Am., ii, 22.

1197. UTILITARIANS.—". . . who would turn, if they had their way, themselves and their race into vegetables; men who think, as far as such can be said to think, that the meat is more than the life, and the raiment than the body, who look to the earth as a stable, and to its fruit as fodder; vine-dressers and husbandmen, who love the corn they grind, and the grapes they crush, better than the gardens of the angels upon the slopes of Eden; hewers of wood and drawers of water, who think that the wood they hew and the water they draw, are better than the pine forests that cover the mountains like a shadow of God, and than the great rivers that move like eternity." Beauties of Ruskin, 401.—Macaulay on the logic and politics of: Ed. Rev., xlix, 159, 273; ib., l, 99.

1198. UTOPIANISM.—"It has tried fighting, and preaching, and fasting, buying and selling, pomp and parsimony, pride and humiliation—every possible manner of existence in which it could conjecture there was any happiness or dignity; and all the while, as it bought, sold, and fought, and fasted, and wearied itself with policies, and ambitions, and self-denials, God had placed its real happiness in the keeping of the little mosses of the wayside, and of the clouds of the firmament. Now and then a weary king, or a tormented slave, found out where the true kingdoms of the world were, and possessed himself, in a furrow or two of garden ground, of a truly infinite dominion. But the world would not believe their report, and went on trampling down the mosses, and forgetting clouds, and seeking happiness in its own way, until, at last, blundering and late, came natural science, and unnatural science; not only the observation of things, but the finding out of new uses for them." Beauties of Ruskin, p. 392.

V.

1199. VACUUM.—The arguments against: Hobbes' Wks., i, 414; ib., iii, 17.—Not proved by any experiment: Ib., 22.—No place empty where God is, nor full where he is not: Ib., 89.—How the dispute among the ancients concerning, may be determined: Swift's Wks., v, 6.

1200. VANITY.—"From the notion of simple emptiness, which is the original Latin meaning of vanity, through hollowness to mendacity, and thence to flattery—and finally, to self-flattery, bragging, and boasting—the passage is plain enough." Liv. Age, lxxvii, 467.—"The root of vanity lies in the wish to be something, or have something, not for its own sake, but because other people have such qualities, perform such deeds, or possess such things, and are praised in consequence:" Ib.—Of the Duchess of Buckingham: "'Why (she asked when dying) won't they send the canopy for me to see? Let them send it, even though the tassels are not finished.' And then she exacted, as Horace Walpole affirms, a vow from her ladies, that they would not sit down in her room until she was dead." Liv. Age, xiv, 313.—Nature and tendency of: Burke's Wks., vi, 32.—Of authors: Johnson's Wks., ii, 103.—Its tendency to idleness: Ib., iv, 84.—Is always proportioned to man's understanding: Swift's Wks., xvii, 374.—The nicety and skill required to manage: Ib., x, 245.—Reflections on: Montaigne's Wks., 199.—The natural weakness of an ambitious man: Spect., No. 255.—Importunate and delusive: Ib., No. 514.—As exquisite in a milk-maid, as in a woman of quality: Ib., 380.—"A striking passage in Statius charges Cæsar with the incredible folly of cutting off the head of an equestrian statue of Alexander by Lysippus, and replacing it by a gilded effigy of himself. Tacitus states that Tiberius decapitated a statue of Augustus to make room for his own head, and the gods of Greece including the Jupiter Olympus of Phidias were similarly treated by Caligula with a view to his own deification." Liv. Age, xci, 457.—Excessive of the Americans: De Tocqueville's Dem. in Am., ii, 238.—Partial absence of in the English: Ib., ii, 239.—Human: Franklin's Wks., ii, 179.

1201. VATICAN.— When built: Milman's Lat. Christ., v, 96.—Its library: Ib., 350 to 353.—Recollections of the: Dem. Rev., xxvii, 64.—"That formidable summit resembling Olympus only in its false gods, Sinai in its thunder, and Calvary in its blood." Israel of the Alps, 15.

1202. VELOCITY.—Of thought: "Donders found, that while the complex act of recognition, rise of volitional impulse, and inauguration of an actual volition,

with the setting free of the co-ordinated motor impulses, took .075 of a second, the simple recognition and rise of volitional impulse took .039 only. We infer, therefore, that the full inauguration of the volition took .075.—.039 = .036. In rough language, it took 1–26 of a second to think, and rather less to will." Liv. Age, cv, 382.—Equal, greater, less, uniform: Hobbes' Wks., i, 114, *et seq*; ib., 218.—Its relation to energy: Stewart's Conservation of Energy, 16.

1203. VERBOSITY.—"He draweth out the thread of his verbosity finer than the staple of his argument." "Gratiano speaks an infinite deal of nothing, more than any man in all Venice. His reasons are as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them, and when you have found them, they are not worth the search." Merchant of Venice, i, 1.

1204. VERNACULAR.—Language and poetry: Milman's Lat. Christ., iv, 247.—Literature, anti-sacerdotal: Ib., vi, 508.

1205. VERSIFICATION.—English, improved by Waller, and Denham: Dryden's Wks., i, 18.—Remarks on its rules: Johnson's Wks., iii, 92, 104.—The peculiarity of Milton: Ib., 106.—Goldsmith on: Wks., i, 316.

1206. VESPERS.—Sicillian, described: Milman's Lat. Christ., v, 111.

1207. VICE.—"It would do us no harm to remember oftener than we do, that vices are sometimes only virtues carried to excess!" Dombey and Son, chap. 58.—"Kindred vices know each other in their hiding-places every day, when virtue is incredulous and blind." Dickens.—"It is the unhappy lot of thoroughly weak men, that their very sympathies, affections, confidences—all the qualities which in better constituted minds, are virtues—dwindle into foibles or turn into downright vices:" Ib.—A transition from virtue to, seldom sudden: Burke's Wks., ii, 198.—Receives in society palliating names: Ib., xv, 28.—Vulgar, often blended with great talents: Ib., vi, 32.—How far involuntary: Jackson's Wks., ix, 124.—Sydney Smith's Report on the suppression of: Ed. Rev., xiii, 333.—Its description in writing should excite disgust: Johnson's Wks., ii, 26.—The essence of considered: Ib., viii, 55.—What a sufficient latitude for: Swift's Wks., ix, 162.—Extravagance in: Sir T. Browne's Wks., ii, 102.—Which, most to be checked in children: Montaigne's Wks., 40.—Ought to be taken in hand when it first shows itself: Ib., 67.—Varies: Ib., 181.—The sorrow that attends: Ib., 398.—As laborious as virtue: Spec., No. 264.—The affectation of it, outlives the practice: Ib., No. 318.—Often confounded with defect: Hume's Wks., iv, 397.—Of women: Burton's Ana. of Mel., i, 377, 378.—Softening it down: "In face of their crimes against society, Lord Byron is praised as a 'moderate Presbyterian, with a 'vein of latent piety in him'—Lord Chesterfield as 'the best bred man of the age'—George the Fourth as 'The first gentleman in Europe'—and Charles the Second as an affable and a good-natured monarch, the indulgent father of his people." Liv. Age, lxx, 526.—"Its seductions are irresistible when it presents itself under the form of elegance, wit, and knowledge." Nap.'s Life of Cæsar, i, 227.—Of the middle class, extravagance: Liv. Age, xliv, 117.

1208. VICES.—"Take on them in men the form of animals. There is the Cat-man, the Dog-man, the Fox-man, the Lion-man. From the oyster to the eagle; from the swine to the tiger, all animals are in man." Victor Hugo, Fantine, 99.—"There are certain vices which seem to indicate a criminality so ingrained, or at least so inveterate, that mercy is, as it were, choked in the deadly atmosphere that surrounds them, and dies for the want of that hope upon which alone it can live. Vices that are incorrigible are no proper objects of mercy, and there are some vices which virtuous people are found particularly ready to pronounce incorrigible. Few brave men have any pity to spare for a confirmed coward." Ecce Homo, 267.

1209. VILLAGES.—Decay of country: Cobbett's Wks., vi, 339.

1210. VIRAGO.—"I would not marry her, though she were endowed with all that Adam had left him before he transgressed; she would have made Hercules have turned spit; yea, and have cleft his club to make the fire too. I would to God, some scholar would conjure her, for, certainly as long as she is here, a man may live as quite in hell, as in a sanctuary." Shakespeare.

1211. VIRTUE.—The difference between natural and acquired: Hobbes' Wks., iii, 57.—Description of the transition of public men from, to vice: Burke's Wks., ii, 198.—Spreads like vice by contact: Ib., iii, 201.—How the idea of beauty may be applied to it: Ib., i, 234.—No motives to, among the heathen nations: Horne's Intro., i, 9.—Motives to, in the Gospel: Ib., 373 to 377.—How far a reward to itself: Jackson's Wks., x, 153.—Ever highly rewarded by the ancient Romans: Milton's Wks., iii, 51.—The only foundation of true liberty: Ib., iv, 326.—Incapable of being sustained by infidelity: Hall's Wks., i, 21.—Remarks on President Edwards' definition: Ib., 58.—To be pursued by virtuous means: Johnson's Wks,, i, 271.—Its representations should always be exact and pure: Ib., ii, 26.—The difference between speculative and practical: Ib., 90.—The error of substituting single acts for habits: Ib., 184.—One of the genuine sources of hope: Ib., iii, 211.—The constant pursuit of, the highest excellence: Ib., vi, 263.—The danger of mistaking the love for the practice of virtue: Ib. vii, 346.—In old age, a sacrifice to God of the devil's leavings: Swift's Wks., xvii, 377.—Religion the only solid foundation of: Ib., x, 46, 49, 51; ib., xxiii, 389.—"Its own reward," but a cold principle of action: Sir T. Browne's Wks., ii, 67.—The artifice of Seneca: Ib., 68.—Remarks on: Philo Judæus, iv, 271.—To be esteemed in a foe: Spect., No. 243.—All virtue and goodness tend to make men powerful in this world: Liv. Age, xcv, 80.—Its safeguards: "There is no safe-guard on earth for any one single virtue but the calling wherewith the Christian is called; no sufficing restraint on the wild and riotous depravity of man, but a reverent faith in God." Christian Believing and Living, p. 13.—"Founded on fear is only vice in a fit of dejection." Ecce Deus, 226.—"No one of the great writers of antiquity had even propounded as yet, a doctrine of virtue which the multitude could understand." Nature and Supernatural, 314.—Its character and effect delineated: Franklin's Wks., ii, 19.—Dialogue concerning: Ib., 46, 51, 63.—Public: That patriotism, which, catching its inspiration from the immortal God, and leaving at an immeasurable distance below, all lesser, grovelling, personal interests and feelings, animates and prompts to deeds of self-sacrifice, of valor, of devotion, and of death itself—THAT IS PUBLIC VIRTUE." Clay. Colton's Lf., i, 146.

1212. VIRTUES.—"Beware of making your moral staple consist of the negative virtues. . . . Making a business of it leads to emaciation of character, unless one feeds largely also on the more nutritious diet of active

sympathetic benevolence." Autocrat of the B. Table, 306.

1213.—VISION.—To have a, is to dream: Hobbes' Wks., iii, 361.—Beatifical vision; an unintelligible word of the schoolmen: Ib., iii, 51.—Prophetic: Horne's Intro., iv, 146.—Not seen by some: Jackson's Wks., i, 70.—Counterfeited by evil spirits; Ib., ii, 57.—Berkeley's Theory of: Blackw. Mag., li, 812; ib., liii, 762; Westm. Rev., xxxviii, 491; ib., xxxix, 491.—Binocular: N. Brit. Rev., xvii, 89.

1214. VISIONS.—Of calamities: Spec., Nos. 558, 559.—Of hearts: Ib., 563. Of Mirza: Ib., No. 159.

1215. VITALITY.—"What is the principle or property—if any—superadded to the known properties of matter, giving it those new conditions which create and constitute vitality?" Liv. Age, xl, 659.

1216. VOICE.—"The kind of voice adapted to public speaking is *not* the voice of ordinary conversation. It is a *larger* utterance. It is *not* the *singing* voice. Between the speaking and singing voice is interposed the voice of *recitative*.—Bautain, 329, *et seq.*—"The middle voice, or tenor, is the most favorable for speaking; it is that which maintains itself the best, and which reaches the farthest when well articulated. It is also the most pleasing, the most enduring, and has the largest resources for inflection, because, being in the middle of the scale, it rises or sinks with greater ease, and leans itself better to either hand. It therefore commands a greater variety of intonations:" Ib., 88.—The *sympathetic voice*"—is that voice which has the "gift of causing itself to be attended to:" Ib., 91.—"A man with that voice power in any great degree is a *master of men*, able to sway them by his influence, and exert over their hearts and minds a spell of singular and well nigh resistless strength. . . . The very tone of voice is with some people an index to the world of their superior mental finish, so to speak, revealing instantly a nature delicately poised and largely endowed." Dub. Uni. Mag.—"People never hear their own voices,—any more than they see their own faces. There is not even a looking-glass for the voice."—Philosophy of the human: Liv. Age, xlvii, 317.—Fifteen hundred letters can be uttered by the, in a minute: Ib., lxxiii, 443.

1217. VOICES.—Their character and training: Liv. Age, civ, 298.—Dickens is very rich in descriptions of voice. He has one which he says "Might have been taken for anything; it was quite as much like a Guinea-pig as a bassoon." Another that was—"something between a mad bull and a speaking-trumpet." Another "like Desdemona with the pillow over her mouth." If (says he, speaking of Ralph Nickleby's voice,) "If an iron door could be supposed to quarrel with its hinges, and to make a firm resolution to open with slow obstinacy, and grind them to powder in the process, it would emit a pleasanter sound in so doing, than did the bitter voice of Ralph." Mr, Vholes' was a buttoned-up half audible voice, as if there were an unclean spirit in him that will neither come out nor speak out." Dr. Parker Peps' was "round, deep, sonorous, muffled for the occasion, like the knocker." One of his women "Pitched her voice for the upper windows, and cracked off each clause sharply by itself, as if from a rifle possessing an infinity of barrels." His Editor's voice "was so clear, emphatic and distinct, that it might have been heard in a whirlwind." Philosophy of the voice: Meth. Quar. Rev., i, 381; Knick. iv, 342.—Observations on: Montaigne's Wks., 530.—"Our people I think have not generally agreeable voices." Autocrat of the B. Table. "I think the conversational soprano, would not be among the allurements the old Enemy would put in requisition, were he getting up a new temptation of St. Anthony:" Ib., 249.—"I never heard but two voices in my life that frightened me by their sweetness:" Ib., 249.—"These are the voices which struck the key-note of my conceptions as to what the sounds we are to hear in heaven will be, if we shall enter through one of the twelve gates of pearl:" Ib., 252.—Of the dumb: Liv. Age, xlvii, 444.—Vox populi: Ib., 282.

1218. VOLCANOES.—A new theory of: Liv. Age, cxv, 382.—Effects of the eruption of Vesuvius: Ib., 41; ib., 693.—Frequency of their eruptions: Somerville's Phys. Geo., 21; ib., 154 to 156.—Of Hawaii: Knick., xxxvii, 30; Blackw. Mag., lviii, 591; Ed. Rev., xlv, 295.—Breislac on: Ib., iv, 26.—Clarke on: Ib., xxxii, 430.—Daubney on: Liv. Age, xx, 97.—New Theory of: For. Quar. Rev., xv, 75.—Scrope on: Westm. Rev., v, 366.—Scenery of: Liv. Age, xci, 374.—And earthquakes: Ib., c, 118.—At the crater of: Ib., 51.—New Theory of: Ib., cii, 387: ib., 735.—On islands, the denudation of the islands: Darwin's Orig. of Species, 285.—In Italy: Franklin's Wks., vi, 373.

1219. VOLITION.—What it is: Hobbes' Wks., iii, 679.—The schools use *voluntas* for *volitio*, that is the effect for the cause: Ib.—Leads to fatigue: Brodie's Mind and Matter, 13.

1220. VOW.—A, contrary to the law of nature, why in vain: Hobbes' Wks., iii, 126; ib., ii, 22.—A part of divine worship: Jackson's Wks., iv, 272.—Imply free will: Ib., ix, 188.—Three points in; to whom made; who make them; and the intention: Calvin's Insts., iii, 278, *et seq.*—Made in distress not often paid: Adams' Wks., i, 111.—Remarks on the vow of King Charles: Ib., i, 495.—The great, explained: Philo Judæus, iii, 227.

1221. VULGATE.—The, an account of: Horne's Intro., ii, 235.—Its critical value: Ib., 239.—Translators of: Jackson's Wks., ii, 139.—Authorized by the Council of Trent: Ib., 171.—Its merits and influence: Milman's Lat. Christ., i, 74.—Completed by Jerome at Bethlehem; ib., 75.—Discredit of: Ib., vi, 624.

W.

1222. WAR.—"The day after a battle always dawns upon naked corpses." "To gather laurels, and steal the shoes from a dead man seems to be impossible to the same hand." Victor Hugo, Cosette, 39.—Expense of, the war of England with Russia, £70,849,859: Friends in Council, n. 71.—Its cost in times of peace: Ib., 77.—Does war support war? Ib., 80.—Its miseries: 86.—Who are benefited by: Ib., 92.—What the chief design of those who make it should be: Machiavel's Wks., i, 266; ib., 262.—Nature at: Liv. Age, xii, 615; ib., xiii, 514.—The strange scenes to which it sometimes leads: Ib., lxxiii, 290.—"All the great or ennobling virtues of humanity cluster round the sword: Ib., xxvi, 145.—Vastness of the American civil: "The front of battle going with the sun, was twelve hundred miles long; and the depth measured along a meridian was a thousand miles. In this vast area more than two million men, first and last, for four years, have, in skirmish, fight, and battle, met in

more than a thousand conflicts." Liv. Age, lxxxv, 197.—And christianity: Ib., cviii, 572.—Wesley and Arnold on: Ib., 124.—Civil: "A civil war (says Lord Bacon) is like the heat of a fever; a foreign one is like the heat of exercise."—Earliest condition of man, a state of perpetual: Ecce Homo, 139.—Opposed to liberty: Meth. Quar. Rev., 1851, 456.—Bielfeld, one of the ministers of Frederick the Great, said, "If I were to write a dictionary, I would not allow the word *war* to occur in it." Calamities of civil: Hobbes' Wks., i, 8; ib., iii, 115: Ib., 145, *et seq.*—The cause of civil: Ib., vi, 343.—The original cause, not often the principal purpose of: Burke's Wks., ii, 43.—Laborers not able to understand the grounds of: Ib., vii, 262.—Can never be carried on long, contrary to the will of the people: Ib., viii, 139.—General observations on: Ib., 163.—The law of nature with regard to: Ib., ix, 385.—God's special providence in: Jackson's Wks., v, 459.—Lawfulness of: Calvin's Insts., iii, 534.—Results of, on clergy: Milman's Lat. Christy., v, 182.—And Peace Congress: Liv. Age, xxviii, 362.—Art of: Ed. Rev., xxxv, 377.—Effect on commerce: Ib., xxxii, 48.—Expenditure: Westm. Rev., ii, 27.—Of 1812: Ed. Rev., xlv, 368.—Taxes of: Ib., xx, 225.—With America a blessing to the world: Fras. Mag., xxiii, 495.—How it should be conducted: Johnson's Wks., iii, 53.—Feelings on the approach of: Ib., v, 17.—Less regard for truth, one of the calamities of: Ib., 120.—Characterized: Swift's Wks., xvii, 173.—Its enticing quality: Ib., xviii, 98.—The most awful scourge of providence: Hall's Wks., i, 86.—How and when to put an end to: Philo Judæus, iii, 477.—Exemptions from going to, in the law: Ib., i, 408.—Usages and maxims of: Montaigne's Wks., 35 to 46.—Influence of chance on: Ib., 159.—Mischief in civil: Ib., 193.—Of 1812, its causes: (Life and Times of Hy. Clay, 2 vols. New York, A. S. Barnes & Co., 1846), 159 to 185.—With Mexico, cause, history and results: Ripley's Work, *in fine*, (2 vols. New York: Harper Bros., 1849).—The main peril of confederations: De Tocqueville's Dem. in Am., i, 181.—The dread of, the causes which induce it: Ib., ii, 298.—Civil, in democratic ages, unfrequent: Ib., ii, 303.—Why the United States no cause to fear a great: Ib., i, 183.—Revolutionary the, its cost: Jefferson's Wks., ix, 260.—Barbarous manner in which waged by English: Ib., 300.—Principles on which it should be conducted: Franklin's Wks., ii, 487.—Absurdity of: Ib., viii, 417; x, 26.

1223. WARNINGS.—By extraordinary dreams: Liv. Age, xvii, 38.—Imply possibility both ways: Jackson's Wks., ix, 500.

1224. WARRIORS.—Before philosophers: "Arms are prior to letters, and in new states and governments there always have been warriors and soldiers, before the rise of scholars and philosophers." Machiavel, i, 213.—The vanity of their wishes: Johnson's Wks., i, 213.

1225. WARS.—Unavoidable: Friends in Council, i, 125.—The attempt to stave off, *ad infinitum*: Liv. Age, xvi, 390.—Aggressive; its results: Ib., xv, 433; ib., 446.—Seldom does the sword extract the richest life's blood of poetry: Ib., 563.—Civil and Cromwell: Ib., li, 193.—The ordinary cause of: Philo Judæus, i, 313.

1226. WASHING.—Of the hands, a ceremony used by men on their entrance into the early church: Bingham's Wks., ii, 396, 544.—Before consecration of the Eucharist: Ib., v, 80.—Of the feet by some at Baptism: Ib., iv, 55.—Of the dead: Ib., viii, 406.—Of the Catechumens before baptism: Ib., iv, 56.

1227. WATCHING.—With the Lord: Liv. Age, xxix, 151.

1228. WATER.—The most wonderful of all inorganic substances: Beauties of Ruskin, 60.—Its preciousness, as seen in the narrative of a deserted sailor: Liv. Age, xvii, 87.—Burning of: Ib., xi, 183.—Doctors: Ib., 398.—In its sanitary relations: Ib., xxvii, 481.—Theory of Thales concerning: Bacon's Wks., xv, 52.—Why venerated by the Druids: Burke's Wks., x, 195.—Holy; use of borrowed from the heathen: Jackson's Wks., iv, 291.—Cure: Liv. Age, iii, 19.—Discovery of the composition: Ed. Rev., lxxxvii, 36; N. B. Rev., xi, 250.—Why hot, will not melt metals: Sir T. Browne's Wks., ii, 282.—Minerals: Ib., i, 218; ib., 227; ib., 176; ib., 144.—Why mineral springs do not freeze: Ib., ii, 281.—Mixed with wine in the Eucharist: Bingham's Wks., v, 47.—Consecrated by prayer: Ib., iii, 577.—Decomposition of: Cooke's New Chem., 89, 92, 252, 257.—Mineral; Montaigne on: 385.—Circulation of: Bischof (London, Cavendish Soc. 3 vols. 1859,) i, 52.—From glaciers: Ib., i, 119.—Meteoric: Ib., i, 52.—Of the sea: Ib., i, 95.—Subterranean: Ib., i, 67.—Passage of the electric fluid through: Franklin's Wks., v, 110.—Experiments on boiling: Ib., 367.—Of the explosion of: Ib., 393.—Its solution in air: Ib., vi, 128.—How to preserve it clear and sweet: Ib., vi, 324.—Theology of: "Fabricius on, a good philosophical composition." Gibbon's Wks., v, 369.

1229. WEAKNESS.—Human: "Throughout life our worst weaknesses and meannesses are usually committed for the sake of the people we most despise." Dickens.—Its worst form, vacillation: Liv. Age, xliv, 208.—Seldom pitied by those who applaud successful guilt: Burke's Wks., vi, 227.

1230. WEALTH.—Its uses: "Ill-used, as the net of the spider entangling and destroying; but well used, as the net of the sacred fisher who gathers souls of men out of the deep."—". . . from your wealth . . . you can direct the acts—command the energies—inform the ignorance, prolong the existence of the whole human race." Beauties of Ruskin, 412.—The world's tribute to: "As Mr. Boffin (the Golden Dustman) walks out at his jog-trot pace, the fishmonger pulls off his hat with an air of reverence founded on conviction. . . . The gaping salmon, and the golden mullet lying on the slab, seem to turn up their eyes sideways, as they would turn up their hands, if they had any, in worshiping admiration. The butcher, though a portly and prosperous man, doesn't know what to do with himself, so anxious is he to express humility when discovered by the passing Boffin taking the air in a mutton grove." Dickens.—There are fifteen capitalists in the United States who could pay for the late Civil war; other instances of great wealth: Ib., lxxi, 380.—How far its increase has benefited the working classes: Ib., cxx, 632.—Its increase, does not diminish needs: Ib., li, 597.—The acquisition of, in an honorable way, not sordid or disgraceful: Meth. Quar. Rev., 1848, 398.—"A poor people are never refined, nor a rich people ever barbarous." McCulloch.—Internal consists in gold and silver: Burke's Wks., ii, 74.—Can never rank first in England: Ib., vii, 23.—Definitions of: Blackw. Mag., xxxix, 819.—Nature and origin of: (Brougham) Ed. Rev., iv, 343.—Of nations: Ed. Rev., vii, 470; ib., lxx, 224; Westm. Rev., xvii, 267.—Contempt of: Johnson's Wks., iii, 370.—Why the object of such general desire: Ib., 383.—Its real influence: Ib., iv, 80.—The father of love: Spect., No. 506.—The greatest pleasure it can procure Ib., No. 601.—Metallic of the United States: Whitney on,

in fine. (Philadelphia, Lippincott, Grambo & Co. 1854.) —Aristocracy of: John Adams' Wks., (10 vols. Boston, Little, Brown & Co. 1856,) vi, 504; ib., x, 65.—Men of, engaged in commercial pursuits: De Tocqueville, ii, 167. —Their different pursuits in aristocratic and democratic countries: Ib., ii, 167.—Importance of the science of: Smith's Wealth of Nations, 11.—Progress of Gt. Britain in, during the last fifty years: Ib., 153.—Different ideas of entertained by Tartars and Spaniards: Ib., 187.

1231. WEEPING.—They certainly wept more two centuries ago than now; especially the men: Preacher and King, 263.

1232. WEDDINGS. — Curious old customs at: Pepys' Diary, i, 12; ib., 245, 254, 382.

1233. WILL.—The pessimists teach that; "Will is the one substance and the Divine Creator of the world, only it is not a concrete personal will, but a mysterious something which contains within itself an infinity of what are popularly called wills." Liv. Age, cxxix, 365.—"The insatiable greed of the all-embracing will is thus the prime source of human as well as all other suffering:" Ib. —"Do you want an image of the human will, or the self-determining principle, as compared with its pre-arranged and impassable restrictions? A drop of water, imprisoned in a crystal; you may see such a one in any mineralogical collection. One little fluid particle in the crystalline prism of the solid universe." Autocrat of the B. Table, 96.—And mind in nature: Liv. Age, cxv, 387.—"Is part of an order of things, in which time and space have no meaning." Coleridge. Liv. Age, lxxxviii, 179. —Human, no evidence that it is determined uniformly by the strongest motive: Nature and Supernatural, 47, *et seq.* Its power indestructible: Ib., 56.—Curious testamentary: Ib., cxx, 61.—Its power: "The immense power of the human will over the physical substances of the world and the conjunctions of its causes, is seldom adequately conceived. Almost everything up to the moon, is capable of being somehow varied or affected by it." Nature and Supernatural, 186.—"A power supernatural, as truly as God:" Ib., 218.—"Wills are supernatural:" Ib., 251.—The last act of deliberation: Hobbes' Wks., i, 409; ib., iii, 49; ib., iv, 68, *et seq.*—Pravity of the: Ib., iii, 330.—School doctrine of: Ib., 679.—Free: Ib., 680.—And duty contradictory terms: Burke's Wks., vi, 204.—Identical with the understanding: Jackson's Wks., iii, 58.—Of God, how fulfilled in the obliquity of human actions; Jackson's Wks., v, 325.—Is derived not from man himself but from the good pleasure of God: Calvin's Insts., i, 347.—This whole subject treated exhaustively in Whedon on the Will: Meth. Book Concern N. Y.—Definition of: Hume's Wks., ii, 150.—Error of metaphysicians respecting: Ib., 172.—How far influenced by reason: Ib., 166. —By passion: Ib., 195.—Its power over the body: Ib., iv, 77.—In promises: Ib., 272.—Freedom of: Maudsley, 109 to 111.—Loss of the power of: Ib., 111 to 125.—Fluctuations of: Ib., 145 —Control of: Ib., 269.—Development of: Ib., 273.

1234. WINDS.—The damp winds of the La Plata affect the temper and disposition of the inhabitants: Liv. Age, xvii, 118.—An unseen yet appalling power: Ib., c, 700.

1235. WISDOM.—The affectation of: "Nobody ever was so wise as Lord Thurlow looked." Liv. Age, lxx, 572.—Moral, Aristotle, Marcus Aurelius, and Bishop Butler, masters of: Ib., xcv, 67.—Wordsworth, Coleridge, Carlyle, Newman, Robertson, the teachers of, to this generation: Ib.—Weather: Ib., cxx, 251.—What it will not do: Selden's Table Talk, 227.

1236. WIT.—The low kind of, by which Sydney Smith was surrounded: Life, 25.—"When combined with some sense and information; when it is softened by benevolence and restrained by principle; when it is in the hands of a man who can be witty and something more than witty, who loves honor, justice, decency, good nature, morality and religion ten thousand times better than wit, wit is then a beautiful and delightful part of our nature:" Ib., 45.—"Passion never laughs. The wit knows that his place is at the tail of a procession." Autocrat of the B. Table, 55.—"Thou hast pared thy wit o' both sides, and left nothing in the middle." Shakespeare. Woman's: "Make the doors upon a woman's wit and it will out at the casement; shut that, and 'twill out at the key-hole; stop that, 'twill fly with the smoke out at the chimney:" Ib.—Of Lamb, and Sydney Smith: Liv. Age, xvii, 532, *et seq.*—Leigh Hunt's illustrations of wit: Ib., xv, 344, *et seq.*—It has been said of the wit of About, Molière, and Voltaire, "it is common-sense sharpened till it shines:" Ib., xc, 91.—During the French Revolution: Ib., lxxviii, 317.—Defined and illustrated: Ib., lxxx, 147, *et seq.*—"To deprive the human mind of wit and humor, would be equivalent to the effect that would be produced in physical nature by robbing food of its flavor, flowers of their perfume, or landscapes of their variegated colors:" Ib., 164.—And judgment, difference between them: Burke's Wks., i, 106.—And humor: Westm. Rev., xlviii, 13; Knick., xxxvi, 489; Blackw. Mag., xlix, 122.—Its original: Johnson's Wks., ii, 144.—The folly of affecting: Ib., 168.—What needed in one: Ib., iii, 194.—Its changes and fashions: Ib., vii, 19.—Present state of: Swift's Wks., xxiii, 27.—Nothing so tender as a piece of modern: Ib., ii, 60.—Common sense a proper ingredient of: Ib., xvi, 227.—The great advantage of being thought to have it: Ib., xvii, 377.—A man possessed of, not incapable of business, but above it: Ib.—Why offensive in a fool's company: Ib., 381.—Sir Richard Blackmore's opinion of its source: Ib., xvii, 329.—Humor the most useful species of: Ib., v, 209.—The Spanish and Italians the most of in Europe: Ib., 211.—Religion necessary to a: Ib., 242.—A new-fashioned way of becoming one: Ib., xi, 12.—True and false: Hume's Wks., ii, 29; ib., iv, 207.—Agreeable: Ib., ii, 279, 404.—Definition of: Ib., iv, 340.—Instances of Henry Clay's: Life and Times of Henry Clay, (2 vols. A. S. Barnes and Co. 1846), 95, *et seq.*—Modern: Carlyle's Fred. the Gt., i, 204, 265.—London: Ib., iv, 296.—French: Ib., 405.—In what it differs from wisdom: Selden's Table Talk, 228.

1237. WITCHCRAFT.—"The superstition of witchcraft stretches back into remote antiquity, and has many roots. In Europe it is partly of druidical origin. The druidesses were part priestesses, part shrewd old ladies, who dealt in magic and medicine. They were called *all-rune*, all knowing." Liv. Age, xiv, 86.—Last trial for; Nat. Mag., vi, 56.—The prohibition of, by Moses: Jackson's Wks., ii, 460.—The nature of: Ib., 584.—A trial for: Dub. Uni. Mag., xxvi, 26.—And Demonology: For. Quar. Rev., vi, 1.—Cotton Mather on: Meth. Quar. Rev., i, 430.—History of: Johnson's Wks., x, 73.—Goldsmith on: Wks., i, 136, 139, 189.—Sir T. Browne's opinion of: Wks., ii, 43, 56, 256; ib., iv, 389. —List of writers on: Ib., ii, 43.—Described and explained: Tatler, No. 21.—Generally believed in by our forefathers: Spec., No. 419.

1238. WOES.—Imaginary, best cure for: "Actual

duties faithfully done, are the best ally against ideal woes. There are sorrows which cannot be thought down, nor dreamed down, nor wept down, but which may be worked down. The common duties of life are the best training for mankind and womankind. They furnish the training we need." Weiss' Life of Parker, i, 345.

1239. WOMAN.—Her courage and daring: "The Vaudois women carried off the priests who would persist in saying mass, on their backs like so many fagots of wood." Israel of the Alps, 110.—English: "How handsome the English women are. Fine large animals; they have good hair, good teeth, good eyes, and a noble complexion. The children I think must be the finest in the world." Weiss' Lf. of Parker, 2 vol.—"We never fall in love with a woman in distinction from women, until we can get an image of her through a pin-hole; and then we can see nothing else, and nobody but ourselves can see the image in our mental camera obscura." Autocrat of the B. Table, 258.—"I would have a woman true as Death. At the first real lie which works from the heart outward, she should be tenderly chloroformed into a better world, where she can have an angel for a governess, and feed on strange fruits which will make her all over again, even to her bones and marrow:" Ib., 316.—"Better too few words, from the woman we love, than too many: while she is silent, Nature is working for her; while she talks, she is working for herself:" Ib., 317.—Her delicacy; "The snuff of a candle, the wick of a lamp, the bloom of a peach, the down on a butterfly. You might blow her away, my lord; you might blow her away." Dickens.—Her rights: Liv. Age, xxxvii, 192.—Fidelity and devotion: Liv. Age, x, 270.—"In eternity woman is the emanation of man; she has no will of her own; there is no such thing in eternity as a female will. William Blake. In that case, says his reviewer, eternity must be very different from time." Liv. Age, lxxxiii, 641.—Her tact: Ib., lxxxviii, 426.—"In woman antiquity saw nothing but inferiority. Plato considered her as intended to do the same things as man, only not so well. She was understood for the first time by Christ." Ecce Homo, 266.—A true help to man: Jackson's Wks., vi, 227.—Social position of: N. Brit. Rev., xiv, 275.—Wrongs of: Blackw. Mag., liv, 597.—Her mission: Westm. Rev., lii, 352.—Rights and duties: Blackw. Mag., liv, 373.—That she should give law to man contrary to nature: Milton's Wks., iii, 23.—A good sort of one characterized: Johnson's Wks., v, 396.—Said to be only an imperfect male: Philo Judæus: iv, 255.—Her position in every age and land: Woman and Her Master, *in fine*; (2 vol. London: Henry Colburn, 1840).—How she performs her part in a free government: Webster's Wks., ii, 107.—"The heart of man, to use the language which Luther applied to the Jews, '*ist ein stock stein teufel hart Herz*;' but the heart of woman is a long-suffering, patient heart. Her life is often a martyrdom to man's passions; she suffers for him at his birth; she suffers for him in his infancy, for the follies of his youth, the caprices of his manhood; she bears the heaviest portion of the cares of his maturity, nurses the maladies of his age, weeps over his tomb, and when at last she lies down by his side in the indissoluble nuptials of death, the cup of her sorrow is not yet filled, for she will have to give her unwilling evidence to his many transgressions, and as she lingered over the last moments of man's Redeemer, so will she weep bitter tears over man's perdition." Vol. lxxxviii, p. 252.

1240. WOMEN.—Advice to: "The woman who 'calc'lates,' is lost. Put not your trust in money, but put your money in trust." Autocrat of the B. Table, 54.—"Their love first inspires the poet, and their praise is his best reward:" Ib., 211.—Historical: Nat. Mag., vi, 481; Ib., vii, 37.—As drivers: "If you see a woman driving, you'll always perceive that she will never keep her whip still; the horse cannot go fast enough for her." Dickens.—Pious, Jefferson's opinion of: "In our Richmond there is much fanaticism, but chiefly among the women. They have their night meetings and praying-parties, where, attended by their priests, and sometimes by a hen-pecked husband, they pour forth their love for Jesus in terms as amatory and carnal as their modesty would admit them to use to a more earthly lover." Liv. Age, lxx, 523.—As they are: Ib., xliv, 310.—Natures of: Ib., 487.—God helps the women who, for those belonging to them—husbands, fathers, brothers, lovers, sons,—have, ever so tenderly, to *apologize*." Mistress and Maid, chap. xi.—"Dead to shame, lost to reason, almost ceases to be a human being." Liv. Age, lxxv, 341.—Specimens of bad: Ib., 346.—Memorable, of the Puritan times: Ib., lxxiii, 44.—Remarkable, Lady Sale, and Lady Ackland: Ib., xxviii, 241.—"Say of a woman that she is wicked, obstinate, frivolous, but add that she is beautiful, and be assured that she will ever think kindly of you. Say that she is good, kind, virtuous, sensible, but very homely, and she will never forget you in her life." Alphonse Carr.—More religious than men: Liv. Age, lxxxii, 12, *et seq.*—French and German, their peculiarities: Ib., xxii, 526.—Women's rights, in the last century: Ib., cxxii, 60.—And the universities: Ib., cxxi, 693.—Essays on; Ib., ciii, 262.—Of the American revolution: Ib., xx, 212.—Miserable condition of, at Athens: Horne's Intro., i, 12.—Their condition elevated by Christianity: Ib., 409.—Some over-imitate Eve: Jackson's Wks., x, 358.—Have no right to administer baptism: Calvin's Insts., iii, 345.—What liberty allowed them: Ib., 224.—Their virtues different from those of men: Aristotle's Ethics, ii, 58.—Their undue influence in Sparta: Ib., 122.—As they are (Mrs. Gore): Ed. Rev., li, 444.—Characteristics of: Blackw. Mag., xxxiii, 124, 143, 391, 539.—Martineau on: Westm. Rev., xxxii, 454.—Education of: Ib., xv, 69; ib., xxii, 504; Ed. Rev., xv, 299.—Legal condition of (Caleb Cushing); N. A. Rev., xxvi, 316.—Social condition of: (Caleb Cushing) N. A. Rev., xlii, 489; Westm. Rev., xxxv, 24.—Lord Bacon's severe reflections on beautiful: Johnson's Wks., ii, 246.—Infelicities peculiar to: Ib., 251.—The want of attention to their enquiries censured: Ib., iii, 356.—Capable of becoming soldiers: v, 19.—Their danger, when laying aside religion: Ib., xi, 373.—Their fortitude described: Ib., i, 271.—English, Goldsmith on: Wks., ii, 32.—Better judges of human abilities than men: Swift's Wks., ii, 275.—Why wit valued in them: Ib., v, 464.—Sent into the world for our sins: Ib., ix, 368.—Use lovers as they do cards: Ib., xvii, 382.—Why they like tragedy more than comedy: Ib., 386.—Do literary, make the best wives: Ib., xvi, 274.—Pleasure they have in finding out all faults but their own: Ib., xii, 370.—In the early church, not to baptize: Bingham's Wks., i, 331; iii, 443; viii, 49.—Not to preach: Ib., iv, 531.—Not to keep vigils alone: Ib., ii, 537; vi, 275.—Penitents: Ib., vi, 502.—Priests, an heathenish custom: Ib., i, 330.—'s Gait in the church: Ib., i, 335.—Galleries, or place in the church: Ib., ii, 414.—Their first appearance on the stage: Pepys' Diary, i, 138, 153; ib., ii, 318.—Churching: Ib., iii, 412.—Why employed in the preparation of the tabernacle: Philo Judæus, ii, 64.—Law respecting immodest: Ib., iii, 345.—In general, and three in particular: Montaigne, 370; Ib., 406, 412, 421, 423.—National virtue to be judged by the: John Adams' Wks., (10 vols. Boston: Little, Brown & Co.,

1856), iii, 171.—American: Ib., 214.—'s Rights: Ib., vi, 460; ix, 376.—Of America, respect paid them by the opposite sex: De Tocqueville's Dem. in Am., ii, 226.—Their superiority the cause of national greatness: Ib., ii, 227.—Inexpediency of their engaging in politics: Franklin's Wks., vii, 168.—Read more than men, but less profitably: Gibbon's Wks., i, 371.—Old, a term suitable to judges, bishops, and generals: Ib., ii.—What is meant by "Let the women have power of their heads, because of the angels." Selden's Table Talk, 229.

1241. WORDS.—Short, illustrations of the use of: Nat. Mag., iii, 29.—Geology of: Meth. Quar. Rev., 1854, 566.—LAST; Goethe's—"Draw back the curtains and let in more light." Humboldt's—"How grand these rays, they seem to beckon earth to heaven." Dr. Johnson's—"God bless you, my dear." Wordsworth's—"God bless you, is that you Dora." Mrs. Hannah More's—"Joy." Sir James Mackintosh's—"Happy." Charles Matthews'—"I am ready." John Knox's—"Now it is come." Thomas Hood's—"Dying! dying!" Washington's—"I am not afraid to die." Addison's—"Mark how a Christian can die." Kent's—"I feel the flowers growing over me." Nelson's—"I thank God that I have done my duty.' 'Bede's—"*Consummatum est.*" Anon.—"We talk about the tyranny of words, but we like to tyrannize over them too; we are fond of having a large superfluous establishment of words to wait upon us on great occasions; we think it looks important, and sounds well." David Copperfield, chap. 52.—Mr. Micawber's parade of: Ib.—"A word in earnest is as good as a speech." Dickens.—Hard: Liv. Age, lxx, 572, *et seq.*—Without power: Ib., x, 555.—Use and beauty of: Ib., xxxii, 193.—Noble, Lincoln's: "Gold is good in its place, but living, brave, patriotic men are better than gold." "I have not willingly planted a thorn in any man's bosom." Liv. Age, lxxxiii, 528.—From the streets: Ib., lxxxii, 314.—Three sorts of: Burke's Wks., i, 302, *et seq.*—Mischief arising from: Ib., ix, 433.—Strange effects of hasty ones: Jackson's Wks., x, 497.—E. P. Whipple on: Am. Whig. Rev., i, 178.—Prodigality of: Blackw. Mag., xix, 578.—Use and beauty of: Fras. Mag., xliv, 683.—A scheme for abolishing the use of them: Swift's Wks., vi, 213.—Should have a favorable construction in criminal cases: Ib., 151. An *index expurgatorius* for words and phrases offensive to good taste: Ib., v, 198.—Not to be spelled as pronounced: Ib., viii, 260.—Ignorance of, fatal to good writing: Ib., xvi, 196.—Arbitrary and conventional signs: Whitney's Life and Growth of Lang., 19, 283, 288.—Additions of new words: Ib., 108 to 133.—Rules governing additions: Ib., 134 to 152.—"There is no thought without words, as little as there are words without thoughts. We can by abstraction, distinguish between words and thought as the Greeks did when they spoke of inward (ἐνδιάθετος) and outward (προφορικός) Logos, but we can never separate the two without destroying both." Liv. Age, cxviii, 419.—Improper use of certain: Franklin's Wks., x, 413, *et seq.*—Number pronounced by a rapid orator in an hour: Gibbon's Wks., i, 259.—New, introduced by Bentham: Some have become classical, such as *international, codify, codification, maximize, minimize, maximization, minimization*, and others: Bentham's Wks., x, 570.

1242. WORK.—When well done: "If we are Christians, we shall hold that no work is done well that is not done religiously. Philosophy is not here our authority; we have an altar, of which they have no right to eat who serve that tabernacle. Yet the highest philosophy would say the same thing. To be efficient, labor must be hearty; and when we say the heart goes into it, we mean simply that faith goes into it. In moral enterprises, a thing must be believed in before it can be done." Huntington's Christian Believing and Living, p. 18. "Work makes the workman." Goethe.—Overwork, a great tempter: Liv. Age, xxi, 288.—Definition of: Stewart's Cons. of Energy, 15.—Rise of true conceptions regarding: Ib., 138.

1243. WORLD.—Its destruction by a comet: "Suppose, for instance, that a comet, composed in the main of hydrogen, should mix with our air, until the oxygen of the air and the hydrogen of the comet were in the proportion in which those gases are present (chemically combined) in water. Then unless every fire and light in the whole world were extinguished, there would be a tremendous explosion, followed instantly by a deluge of water, and leaving the burnt and drenched earth no other atmosphere than the nitrogen now present in the air, together with relatively small quantities of deleterious vapors." Proctor's Expanse of Heaven, 170.—Its age: Nat. Mag., 540, *et seq.*—"The world is a lively place enough, in which we must accommodate ourselves to circumstances, sail with the stream as glibly as we can, be content to take froth for substance, the surface for the depth, the counterfeit for the real coin. I wonder no philosopher has ever established that our globe itself is hollow. It should be, if nature is consistent in her works." Barn. Rudge, chap. 12.—Toots' idea of the: "Oh, upon my word and honor, this is a most wretched sort of affair, this world is! Somebody's always dying, or going and doing something uncomfortable in it." Dombey and Son, chap. 32.—Man of the: "When a sage of this sort says 'I am a man of the world,' he means with significant emphasis to import—'I have been such a hard student of the ways of this world; that, between ourselves—so you may speak your wishes safely, and without offence—between ourselves my good and sudden friend, I have not yet had a spare minute to throw away upon the next." His. of St. Giles and St. James, chap. 35.—Its smallness when compared with the universe, no argument against the interposition of the Son of God: Liv. Age, xvii, 247.—Our, the only inhabited one: Ib., xli, 51.—Not so bad: Ib., x, 53.—In the sky: Ib., xlviii, 360.—End of the: "It is not irrational to admit that there may yet be powers dormant, not destroyed, beneath the calm surface of the earth, whose date of rest is the endurance of the human race, and whose date of action must be that of its doom." Beauties of Ruskin, 89.—McCosh says the great end for which it was created was the production of the greatest possible amount of holiness: Meth. Quar. Rev., 1852, 464.—End of: Milman's Lat. Christ., ii, 483.—Milton supposed it to be in decay: Johnson's Wks., vi, 131.—Mr. Whiston's prediction of its dissolution: Swift's Wks., xvii, 359.—Prediction of its end: Pepys' Diary, i, 352.—Incorruptibility of the, treatise on: Philo Judæus, iv, 21.—Creation of: Ib., iv, 269.—The other, in seeking the concerns of, the secret of success in this: De Tocqueville's Dem. in Am., ii, 159.—Things of the, excessive care in the pursuit of an evil: Ib., ii, 159.

1244. WORLDS.—Plurality of, the arguments in opposition to: Liv. Age, xli, 51.—Hitchcock on: Meth. Quar. Rev., 1855, 356.

1245. WORRY.—Its folly: "Evil, as well as good is unpunctual, and often fails in keeping its appointments." Friends in Council, i, 31, *et seq.*—Growing out of the complexity of human affairs: Ib., 46.—Inflicted by routine: Ib., 51.—Connected with education, charity

keeping up appearances: Ib.—Concerning the worries of life: A. K. H. B. Liv. Age, lxvi, 387, *et seq.*

1246. WORSHIP.—"A Claudian might fancy that to worship beauty in Ceres and Proserpina, was as ennobling as to worship corruption in the ashes of Peter and Paul." Seeley's Rom. Imperialism, 94.—Book: Liv. Age, xxxiv, 539.—Week-day: Ib., civ, 742.—Civil and religious: Jackson's Wks., iv, 227.—Not to be controlled by the will of the magistrate: Hall's Wks., iii, 385.—Its neglect: Ib., i, 173.—Its importance: Ib., v, 85.—Daily, in the early church frequented by both laity and clergy: Bingham's Wks., iv, 405; vi, 404; ii, 151.

1247. WRITERS.—American, their taste for horrors: Liv. Age, xviii, 446.—Have much influence on the public mind: Burke's Wks., v, 210.—How they may gain the favor of posterity: Swift's Wks., v, 455.—The number very far from being a nuisance to our nation: Ib., ii, 62.—Two privileges common to them: Ib., 63.—Want of taste and correctness: Ib., v, 193.—Political, not always intelligible to those at a distance from the metropolis: Ib., iv, 22.—How they may perfect their imagination: Spect., No. 417.—The mark of a good one: Ib., No. 422.—Vicious, in Purgatory: Ib., 166.

1248. WRITING.—The origin and fount of all good writing is sound and abundant knowledge: Liv. Age, xvi, 386.—Those who have not learned the art of, speak badly and with difficulty: Bautain, 68.—"Writing is a whet-stone, or flattening-engine, which wonderfully stretches ideas, and brings out all their malleableness and ductility:" Ib., 194.—Why scriptures committed to: Horne's Intro., i, 33.—Freedom of: Milton's Wks., ii, 430.—The rage for: Johnson's Wks., v, 6.—Of lords, our proneness to admire: Goldsmith's Wks., ii, 373.—Difficult to avoid censure in: Spect., No. 568.—How to acquire taste in: Ib., 409.—Itch for: Ib., 582.—Observations on: Hume's Wks., iii, 142, 220, 261.—Most ancient forms of: Somerville's Phy. Geo., 502, note.—An accomplishment possessed by few in the dark ages: Hallam's Mid. Ages, 459.—Large sums paid for: Maitland's Dark Ages, 66, 415.

Y.

1249. YANKEE.—Westm. Rev., xxxii, 136; N. Eng. Mag., iii, 377.—A word to the: (M. F. Tupper). Liv. Age, xxii, 85.

1250. YEAR.—Plato's, a thousand years: Sir T. Browne's Wks., 17.—Keble's Christian: Liv. Age, xci, 195.

1251. YOUTH.—The signs of its departure: "The button-wood throws off its bark in large flakes, which one may find lying at its foot, pushed out, and at last pushed off by that tranquil movement from beneath, which is too slow to be seen, but too powerful to be arrested. One finds them always, but one rarely sees them fall. So it is our youth drops from us,—scales off, sapless and lifeless, and lays bare the tender and immature fresh growth of old age." Autocrat of the B. Table, 177.—"It is a poor burden for the memory, to collect and shovel into it the silly sayings and doings in youth, of people who have become great and eminent. And with greater indignation I regard the individual who, when a man is doing creditably and Christianly, the work of life, is ever ready to relate and aggravate the moral delinquencies of his school-boy and student days, long since repented of and corrected." A. K. H. B. Liv. Age, lxx, 657.—To take the youth out of a state, is like taking the spring out of the year: Ib., xxviii, 284.—Its deceitfulness, Fuller's figure of: Ib., xi, 536.—As depicted in modern fiction: Ib., xc, 323.—Versus Age: Ib., cxxi, 253.—Of poets: Ib., lxxxvii, 253.—Of the church, Olin's advice to: Meth. Quar. Rev., 1851, 86.—Employments adapted to: Aristotle's Ethics: ii, 221, 301.—Exercises and recreations proper for: Milton's Wks., ii, 390.—The proper employment for: Johnson's Wks., v, 469.—How deluded and ruined: Ib., ii, 169.—How ensnared by pleasure: Ib., ii, 271.—The time of enterprise and hope: Ib., iii, 254.—Its dangers: Ib., iv, 208.—Proud of its importance: Ib., 325.—Forbearance due to: Ib., v, 98.—Lessons to a, on entering the world: Goldsmith's Wks., ii, 245.—Their education always worse in proportion to the wealth and grandeur of their parents: Ib., v, 122.—Why it holds age in contempt: Spect., No. 153.—Its danger: Hall's Wks., vi, 385.—Unhappy fate of indolent: Philo Judæus: iv, 275.—Dissipations of; A mud-bath of: Carlyle's Fred. the Gt., ii, 27, 29.

Z.

1252. Z.—Petition of the letter: Franklin's Wks., vi, 304.—"I hate your sneaking *z*, its dizzing sound. The *z* has only a transitory sibilance:" Bentham's Wks., x, 569.

1253. ZEAL.—The pretence of *jus zelotarum* condemned: Hobbes' Wks., iii, 709.—Recommended in scripture in reproving notorious faults: Milton's Wks., i, 280.—Violent, for truth has a hundred to one odds to be either petulancy, ambition or pride: Swift's Wks., x, 166.—Intemperate and cruel: Spect., No. 399.—Oftener proceeds from pride than religion: Ib., 185.—Seldom knows when to rest: Ib., No. 389.—Zeal without Innovation, Robert Hall's review of: Works, v, 46, *et seq.*—Without learning, its popular weight among sectarians: Smith's Wealth of Nations, 354.

1254. ZODIAC.—About sixteen degrees, within which are the orbits of all the planets: Hobbes' Wks., i, 429.—Derivation of the name: Philo Judæus, iii, 364.

1255. ZODIACAL LIGHT.—Liv. Age, cxxvii, 756.—Ib., cviii, 557.—Spectrum of: Roscoe's Spect. Analysis, 246.

1256. ZOOLOGY.—American: Westm. Rev., xxiii, 138.—Quarrels concerning: Fras. Mag., xi, 325.—And civilization: Dub. Uni. Mag., xxiii, 377.—Of the English Poets: Fras. Mag., xxxii, 624.—Wilson's: Blackw. Mag., xxiii, 856.

APPENDIX.

HINTS

FOR THE FORMATION OF A STUDENT'S LIBRARY.

THE formation of a library is not to be confounded with the question what may, or what must a student read. It is to be presumed that the student has access to public or private libraries replete with the treasures of History, Poetry, Fiction, and General Literature. Aside from the facilities thus afforded, however, he must have at command certain standard implements for literary toil. In no connection is wise suggestion of greater practical value than in the selection of books to be used for this purpose. Especially is this the case where the student's means are limited, as they most generally are. For guidance in this matter look into a literary work-shop or two. Leibnitz's library is said to have been limited to the following select list.

PLATO.	ARISTOTLE.	ARCHIMEDES.
EUCLID.	PLUTARCH.	SEXTUS EMPIRICUS.
PLINY.	CICERO.	SENECA.

Robert Southey embraces in the "necessary" library of a gentleman:

THE BIBLE.	SHAKESPEARE.
SPENSER'S FAERIE QUEENE.	SIDNEY'S ARCADIA.
WORKS OF SIR THOMAS BROWNE.	WORKS OF REV. CYRIL JACKSON.
WALTON'S COMPLETE ANGLER.	CLARENDON'S HISTORY.
MILTON.	CHAUCER.
JEREMY TAYLOR.	SOUTH'S SERMONS.

FULLER'S CHURCH HISTORY.

Shelley's library was a very limited one. He used to say that a good library consisted not of many books, but a few chosen ones. When asked what he considered such, he said, "I'll give you my list—catalogue it can't be called;—The Greek Plays, Plato, Lord Bacon's Works, Shakespeare, The Old Dramatists, Milton, Goethe, Schiller, Dante, Petrarch, Boccaccio, Machiavelli, Guicciardini, not forgetting Calderon; and last, yet first, the Bible."

Allibone enumerates some fifty-five English authors, as first class, namely: Addison, Anselm, Ascham, Bacon, Burke, Byron, Bryant, Chaucer, Chillingworth, Clarendon, Cowper, Davy, Dryden, Dwight, Edwards, Everett, Franklin, Gildas, Gibbon, Hall, Henry, Irving, Johnson, Laud, Leighton, Locke, Milton, More, Newton, Otway, Paley, Pope, Prescott, Robertson, Roscoe, Savage, Spenser, Shakespeare, Sherlock, Southey, Sparks, Taylor, Thomson, Tyndale, Usher, Vanbrugh, Wace, Warburton, Walpole, Watts, Waterland, Wood, Young.*

* Dictionary of Authors. Preface, p. 4.

In the year 1795, when his majesty, George III, was about to visit Weymouth, and wished to have what he called "a closet library," for a watering-place, he wrote to his bookseller for the following works:

THE HOLY BIBLE.
THE ANNUAL REGISTER.
ELEMENS DE L'HISTOIRE DE FRANCE, Par Millot.
COMMENTARIES ON THE LAWS OF ENGLAND, by William Blackstone.
AN ABRIDGMENT OF SAMUEL JOHNSON'S DICTIONARY.
THE WORKS OF THE ENGLISH POETS, by Samuel Johnson.
A COLLECTION OF POEMS, by J. Nichols.
ŒUVRES DE DESTOUCHES.
THE MISCELLANEOUS WORKS OF ADDISON.
NEW WHOLE DUTY OF MAN.
THE HISTORY OF ENGLAND, by Rassin.
SIECLE DE LOUIS XIV, par Voltaire.
" " XV, " "
THE JUSTICE OF THE PEACE AND PARISH OFFICER, by R. Dunn.
DICTIONNAIRE FRANCOIS & ANGLAIS, Par M. A. Boyer.
A COLLECTION OF POEMS, by Doddsley, Pearch and Mendez.
SHAKESPEARE'S PLAYS.
WORKS OF SIR WILLIAM TEMPLE.
THE WORKS OF JONATHAN SWIFT.†

The English student who can command the following list will find himself well furnished for his life's work:

BIBLIOGRAPHY.

1. Allibone's Critical Dictionary of English Literature, and British and American Authors, Living and Deceased, from the earliest accounts, to the latter half of the Nineteenth Century. Containing over Forty Three Thousand Articles (Authors) With Forty Indexes of Subjects. J. B. Lippincott and Co. 715 Market St. Philadelphia, 3 vols. Royal 8 vo. This work is exhaustive. It gives all the information in regard to books and authors that the student can possibly need. A library in itself.

CRITICISM.

1. Elements of Criticism, by Henry Home of Kames. One of the Lords Commissioners of Justiciary in Scotland. Revised, with Omissions, Additions, and a New Analysis. Edited By Prof. James R. Boyd, D.D., etc. 12 mo. 486 pp. A. S. Barnes & Co., New York.

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† Preface to Dibdin's Library Companion, p. viii.

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* The matter at the head of the following pages is merely suggestive of the manner in which the blanks are to be filled.